

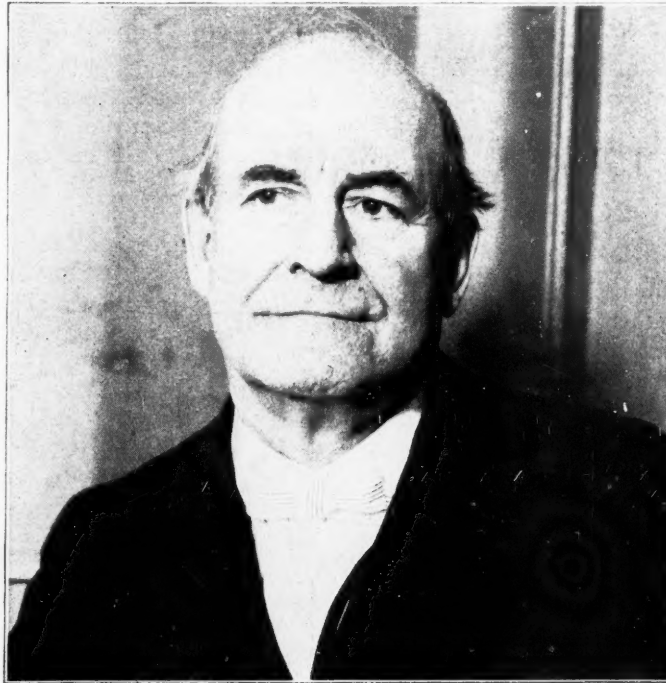
MOODY BIBLE INSTITUTE MONTHLY

17 1921

Volume XXI

August, 1921

Number 12



William Jennings Bryan, The Crusader

He has ever been the friend of the people, though many of them have differed from him as to the ideas and reforms he advocated. But we believe that all he has advocated has been rooted as to its motive and inspiration, in that which he is now doing: namely, championing the Bible as the Word of God. In this we are heartily with him, and congratulate the faithful soldiers of Christ throughout the land on so bold a leader, who is at the same time able to command the public ear. May God use him greatly.

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Lay Preachers for Vacant Pulpits

The *Herald of Gospel Liberty* said recently, "Some of the best things in this world have come as a result of driving necessity. They have been thought of or worked out to take the place of something else which was no longer available. And something like this will happen if the shortage of ministers results in a greatly increased use of lay preachers. * * *

"Now that so many churches are without pastors, laymen are being drawn again into the work of preaching. * * We have in mind now three or four who have eventually given up their other work and become successful ministers of the Gospel as a result of such lay service. * * It seems to us that far too little attention is being paid to the wonderful possibilities along these lines. We urge upon every pastor and upon every church seriously to attempt to develop a group of such lay speakers within their membership, to be placed at the disposal of their own and neighboring churches."

The work the *Herald of Gospel Liberty* speaks of is that for which THE MOODY BIBLE INSTITUTE has been preparing men for thirty-five years, and the value of it is seen in the service its former students are rendering all over this country and the whole world.

A good illustration is afforded by a letter received a few days ago from an Institute graduate of 1912, Rev. J. M. Gardner, a Baptist minister at Rocky Ford, Colo. He says:

"I was in a revival meeting for three weeks in my church. I had Dr. Clark of Clinton, Ind., to conduct the singing and I did my own preaching. This was the second meeting in twelve months for me in this church, and I had to study hard, and all correspondence was tabled for the time as well as many other things, in order that the meeting might be a success.

"Last August in four weeks we received 51 members, 25 of them by baptism. This year in three weeks we received 66, and 52 of them were for baptism. I have been here one year and two weeks and have received 159 members and 93 of them were by baptism.

"I have neither college nor seminary training (not bragging about it), am just a plain

M. B. I. man; have had nothing more than M. B. I. and public school education. I intended to have more, but lost my health and had to give it up. But oh how I do thank our heavenly Father for the M. B. I. education!"

It is authoritatively stated that fully 5,000 Protestant pulpits are now vacant throughout the country, and another 5,000 will need ministers next year and thereafter; while the most liberal estimate of the number of June graduates from all the Protestant seminaries is only 1,600, and including all Bible institutes, about as many more; and, of course, many of these graduates are going into foreign missionary service and others will continue their studies.

We appeal to Christian readers to consider if this is not a time to do all they possibly can to assist in the maintenance and enlargement of THE MOODY BIBLE INSTITUTE.

One of the best ways of doing this is to provide the cost of training one or more students, in whole or part, regularly, and making the payments at convenient intervals.

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AUGUST, 1921

Look For A Strong, Bright Missionary Number In September

The Rev. W. R. Williams, General Secretary of the Bible Union of China, sends us a contribution on

"Western Thought—Storms Reflected in Eastern Waters"

which you will wish to read.

We also have a Bible article of exceptional value by the Rev. M. E. Ritzman of the Mission of the United Evangelical Church in Changsha, Hunan. His theme is,

"Paul, the Debtor" as Illustrated in Romans

If all missionaries stood as he does no Bible Union would have been called for in China.

Last Spring some Chinese students in the University of Chicago sent out a SEMI-PUBLIC QUESTIONNAIRE asking about God and Christianity, to which a group of Evening Students of the Moody Bible Institute replied, a copy of which reply will be found very interesting reading in our September issue. Also, PAUL KANAMORI, THE THREE-HOUR SERMON MAN, contributes a stirring testimony as to

The Kind of Missionaries Japan Needs

Pastors will find this issue particularly stimulating, and so will leaders of Missionary meetings, and teachers of Mission study classes.

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* * *

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Moody Bible Institute Monthly

AUGUST, 1921

EDITORIAL NOTES

"Him that cometh unto me, I will in no wise cast out."—John 6:37.

In the *Monthly Evangel* (Glasgow), there is the following story of how one of the foremost business men of that city, recently deceased, came to Christ:

Cut "One night in March I went to hear Moody preach on 'Decision.' He pressed home the offer of God's great gift.

"I left the meeting, walked about several hours of the night, and at last, brought face to face with John 6:37, 'Him that cometh to me, I will in no wise cast out,' I made God's gift my own, as I had never done before. I gave myself to God and He took me. I had some further thought and intercourse with men who knew God. The dawn became daylight, and while I cannot answer the question for certain when I was converted, I can honestly say that from that night in March 1874, I have known my Saviour, and not for one hour in all those years has my assurance been shaken.

"It is always better further on. 'I know whom I have believed' led on to 'The Lord is my keeper,' and a further stage of experience to this, 'Ye are not your own; ye are bought with a price, therefore glorify God.'

"I would not live my busy life without Jesus Christ, but having Him, I have all."

* * *

Through the thoughtfulness of Rev. H. H. Curtis, of the China Inland Mission, we have received a copy of the first bulletin of the Bible Union of The Bible China, containing a history of the beginnings of that movement to keep alive evangelical teaching among the missions and missionaries of China, and to hold in check the waves of error now sweeping in to that heathen country through the channels of western modernism.

The bulletin reports that on December 31, the enrolment of members had passed the six hundred mark, and also that the response to the financial needs of the Union had been gratifying.

It is to be noticed that the origin of the Union really dates from August 1, 1920, and that Dr. W. H. Griffith Thomas did not give his addresses in Shanghai until early in October, hence the charge that he was the instrumental cause of this "come-outer" movement is without foundation.

As a matter of fact, for several years

AUGUST, 1921

there had been a growing concern in the minds of many missionaries of various denominations because of the teaching of destructive critical views of the Bible, which had been gradually introduced into some mission centers. Without any previous conference or comparison of views, some of these missionaries came together after the Kuling Convention, at the date named, and formed a committee which called a public meeting when the Union was formally launched.

The reading of the bulletin impresses one by its tone of old-fashioned piety. In the various activities of the Union, for example, it puts first that of prayer, to stimulate which there has been drawn up a cycle of daily subjects for prayer.

Next comes the promotion of the circulation, reading and study of the Bible. We were struck with the emphasis laid on meetings for the public reading of the Bible after the manner described in Nehemiah 8:8.

The circulation of literature and textbooks witnessing to the fundamental truths of the Bible has a special committee appointed to attend to it, of which Rev. Henry M. Woods, D. D., of Soochow, is chairman.

There is also a committee on personnel, to present to the Home Boards and supporters the vital importance of accepting for missionary service only such candidates as accept the truths referred to above.

And corresponding with this committee, there are others on educational institutions, and particularly theological education, by which able exponents of the faith may reach the present and future leaders of the Chinese church.

Last, but not least, there is a committee to further special evangelistic services for the winning of non-Christians, and those who, having heard the Christian message, have not definitely accepted it.

Altogether the bulletin is a statesmanlike document, witnessing to the consecrated intelligence, wisdom, devotion, courage and love of the men and women who under the guidance of the Holy Spirit, as we believe, have initiated this Bible Union.

Many have been praying for a revival in China, and this is the answer to their prayers. This is a revival. Let us continue to pray that it may deepen and extend its influence throughout that great land and other lands.

We have received a copy of *The Searchlight*, the organ of the First Baptist Church of Fort Worth, Tex., containing an abstract of a sermon by the enterprising pastor, Rev. J. Frank Norris, D. D., on "The Inspiration of the Scriptures." It is in reply to a book by Rev. John A. Rice, D. D., of the Southern Methodist University, and maintains the orthodox and evangelical position on that fundamental subject with vigor.

Such a testimony is of great value, not only because of the large congregation to whom Dr. Norris ministers, but because of the influence of the First Church through all that region of the Southwest.

We imagine also that the Baptist theological seminary, of Fort Worth, will be pleased to have its many students strengthened in their faith by so strong a witness.

In the same mail, we believe, there came to our table a Declaration of Faith adopted on a recent Sunday by the Lake Avenue Baptist Church, of Pueblo, Colo., in which was taken a positive stand:

1. For the unique inspired authority, the infallibility, and the plenary, verbal inspiration of the entire Bible.
2. For the deity of Jesus Christ, different in kind as well as in degree from any so-called "divinity" of man.
3. For the virgin birth of Jesus Christ.
4. For the lost condition of all mankind by nature as the result of Adam's fall, and redemption for man by grace alone through faith in Christ and his finished work, who by his death became the penalty for man's sin and the necessary holy wrath of God against sin.
5. For the resurrection of the body of Christ and the bodies of all men.
6. For the personality of the Holy Spirit.
7. For the literal personal second coming of our Lord and Saviour Jesus Christ again, when He shall establish His kingdom and reign with His saints a thousand years.

Before sending the above to the printer, the weekly edition of *The Pilot* arrived, published by the First Baptist Church, of Logan, W. Va., containing an article on Dr. Augustus H. Strong, for forty years president of Rochester Theological Seminary, and in the first rank of Baptist scholars.

The article quotes from *A Tour of the*

Missions, the latest volume of Dr. Strong, in which he urges upon the churches everywhere maintenance of the old faith in the Bible and the gospel it reveals lest the spread of modernism should result in a collapse of supplies, both of men and money for missionary propaganda.

* * *

This title of a large advertisement in the Chicago dailies last winter strongly impressed us, and we have waited an opportunity to mention it editorially.

Luther-America It was put forth by the Lutheran publicity bureau (Missouri Synod), not in the interest of any single parish, but the whole denomination. And yet back of it was the praiseworthy desire to bear a witness to true Americanism, and also to pure and undefiled religion as revealed in the Word of God.

The advertisement, which occupied 7½ by 4½ inches of space, was thought out with care, and represented no small outlay of money; but it was well worth the effort and heartened all of us.

Beginning with an explanation of the cause of the Reformation, it went on to speak of its rich fruition in America, of Luther's views on compulsory education, and the separation of the Church and State, and concluded with a statement showing the Lutheran church to be the Bible church.

Two utterances from the statement we desire to quote:

"The Lutheran church believes in the verbal inspiration of the Bible."

"The Lutheran Church . . . proclaims salvation for sinful men solely and alone through faith in Jesus Christ."

God be praised that in these dark days of apostasy we have a body of Christians as strong and influential as the Lutherans, who boldly and unitedly express themselves in that form of doctrine which was delivered unto us (Rom. 6:17).

* * *

This was the theme of Dr. W. B. Riley's opening address at the Denver conference on Christian fundamentals in June, and which will be printed **Christianity and Its Counterfeit** for widespread distribution.

The counterfeit is liberalism, or "modernism," as he prefers to term it, and in speaking of the conflict between the two, he pointed out that the use of camouflage by the latter makes fair fighting impossible. His next point was that the creeds to this conflict are irreconcilable, and the chasm between them "unbridgeable."

Although himself a Baptist, Dr. Riley declares that practically all the evangelical denominations are in twain today, which he considers a hopeful sign, the line of division not being denominational but theological. His opinion is that "to part in peace is the only proper procedure."

It would be unbecoming in us to take part in any conflict of a denominational nature, but if we were in a position of denominational leadership, we would like the other side to take the first step towards going away.

They will do that if the evangelicals maintain a strong, united testimony against them, and turn their creed into deed, as Emerson put it, by withholding financial support from schools, boards and other enterprises which are promoting "another gospel, which is not another."

* * *

The "liberal" professors in our colleges and seminaries, and their product in our pulpits and editorial chairs, are playing nicely into the hands of the **Liberalism and the Papacy** papacy without dreaming of it.

In the first place, by constantly interfering in governmental matters and narrowing the line of separation between church and state, they are making it easy for the papacy to cross that line when its time comes.

In the second place, by denying and even antagonizing the verities of the Christian religion, they are forcing the papacy to defend them, with the certain result of increasing its influence among conservative people.

An outstanding illustration of this last is the recent protest of the Catholic women's clubs against the president and some of the professors of the University of Wisconsin.

The *Milwaukee Sentinel* is our authority for saying that it originated in an article in the *Daily Cardinal*, the student publication of the University.

The officials named had used its columns to reply to an address by Mr. Bryan before the undergraduates, in which he denounced Darwinianism, and affirmed that man did not descend from an ape.

The Catholic women say that the attempt of the University "to induce young people to unite their religious faiths to discredited scientific doctrines," is "deleterious to our children, detrimental to society," and "contravenes the spirit and intent of our federal constitution by injecting religion into the work of a state institution."

Who shall say that these women are not right? Has it come to this, that to be true to country and to God, one must take his stand with them as against state officials and Protestant educators?

* * *

This is a serious fault, and sometimes decidedly unchristian; which we are moved to say by comments on a quoted remark of Rev. R. A. Torrey, D. D., which is now going the rounds of the religious press,

Misconstruing Words

north and south.

It seems that on some occasion, we know not when or where, this distin-

guished and God-fearing man said that "as awful as conditions are, the darker the night gets, the lighter my heart gets." And it is being twisted to mean that he rejoices in the success of evil, as though it were a good thing to promote because it hastens the coming of the Lord.

Could anything be more unkind, and almost cruel? Any man capable of wielding an editorial pen must know that Dr. Torrey means no such thing, and when that editor is a Christian man, how can he be guilty of such an unbrotherly act?

Of course the motive is to assail the hope of the premillennial coming of the Lord, and to hold it up to condemnation and ridicule, but can it be seriously believed that any good can come from doing so?

Premillenarians are often charged with intemperate remarks, and sometimes not unjustly, we are grieved to say. But often they are goaded to it by uncharitableness such as this. When will we ever learn to speak the truth in love "which thinketh no evil, and doth not behave itself unseemly"?

* * *

For some years evidence has been accumulating that in our denominational colleges some professors are teaching things contrary to the Bible,

Investigating Colleges and also to their denominational standards. Last year the Northern Baptist Convention appointed a committee to investigate its schools, colleges and seminaries, but we have not yet seen its report. This year the General Assembly of the Presbyterian church did the same.

Meanwhile, the committee appointed last year by the Friends of the Indiana and Western Yearly Meetings to investigate Earlham College made its report, or rather, reports.

That the committee included eight members out of the ten who had been students of Earlham would seem to have been unwise to start with. The result is that the majority report has been called a "whitewash," and seems to be at variance with the actual findings. The chairman said that "anything contrary would divide the church."

The minority report affirms that teachings have been promulgated for years which are contrary to the Bible, and disloyal to the beliefs of the church. And it contends that the real controversy is this:

"Shall the church control and correct the colleges, or shall the colleges be allowed to control the church and blast away the foundation stones of its Declaration of Faith?"

That is a vital question, for we must look to the colleges for the future leaders of the church.

* * *

Last month we were able to speak approvingly of Wooster College, one of the larger colleges, and this month hap-

Moody Bible Institute Monthly

Mount Morris College

If the baccalaureate sermon preached there this year, by Rev. P. B. Fitzwater, D. D., may be taken as an indication of where it stands religiously, Christian parents who are placing their sons and daughters in its care need have no fear.

The sermon was not only a clear and strong exposition of the cause of world unrest, but what was still more important, a clear and strong exposition of its sufficient and only remedy in the recognition of the person and work of Jesus Christ.

Speaking of the function of the college, and quoting the warning of President Butler, of Columbia University, the preacher was led to say that preaching and exhortation are not enough in these days. Teaching is needed—careful, systematic, rational teaching—that will show in simple language, which the uneducated can understand, what are the essentials of a permanent and lofty morality, a stable and just social order, and a secure and sublime religious faith.

Investigations show that more than one-half of the children and youth of America under twenty-five years of age, are not reached by any organized religious educational agencies.

So says the Committee on Education representing thirty-three Protestant religious denominations and sixty-five state and provincial Sunday-school associations, which closed a three days' session at Buffalo, early this summer.

What is going to become of both the Church and the State if something is not done to change this condition?

It is easy to say we must pray for the Holy Spirit to be poured out. That is true, but too often we say it to shift our responsibility upon God.

Let us build the altar, and fetch the wood, and place the offering upon it while we pray.

That is the essence of Dr. Biederwolf's admirable article this month. Read it.

✱ ✱ ✱

Many of our readers have seen the leaflet with this title, written by Rev.

Howard W. Pope, and any who have not seen it are recommended to ask the Moody Bible Institute for a free copy. It is worth reading from several points of view.

Our reason for thus calling attention to it is that a later report from the same church has just come into our hands, showing that the blessing resting upon it still continues.

✱ ✱ ✱

Our June issue contained a beautiful poem entitled, "A Solitary Way," which was credited to a lady in Virginia. It came into our hands thus credited, and we supposed it was original with her. We have been otherwise informed, however, and have received evidence that it was written by another person, name unknown, many years ago.

We apologize for what may have been slackness as well as ignorance on our part, but if it results in leading any of our readers, who overlooked it before, to peruse the poem, our mortification will be compensated.

Is Hell Eternal, Or Will God's Plan Fail?

An Editorial Book Review

THE author of this book is Rev. Charles H. Pridgeon, M. A., president and founder of the Pittsburgh Bible Institute, and its publisher is the Funk & Wagnalls Company, New York.

It had been known for some time that the author did not stand with the orthodox on the subject of eternal retribution, and that he was preparing a book to set forth his views and safeguard himself from misunderstanding. This he has done effectively.

He has the distinction so far as we recall, of being the first head of a Bible Institute who has veered from the straight course of evangelical teaching, which gives reason for special attention to what he has written.

Also he believes that he has dug deeper into the subject of future retribution than others who have gone before him, and that he has something new to say about it. He felicitates himself as well on having "vindicated the love of God." No one would deny him these reflections, but when we come to his arguments it is different.

I

Among the "insurmountable difficulties" in accepting the doctrine of endless punishment he names as facts: "There are whole books of the Bible which contain no mention of it"; "It is emphasized today by only a very few preachers"; and that if it were really true, "Every believer ought to give up all the ordinary pursuits of life, even the necessary ones,

and spend his whole time in warning the impenitent."

We admit the popularity, though not the newness of this reasoning, but it is offset by at least two other facts of some importance. One is the attitude of our Lord Jesus Christ toward the subject, and the other the attitude of Mr. Pridgeon himself.

As to our Lord, when He represents the rich man in hell as supplicating Abraham to send Lazarus to warn his brethren lest they too should come there, Abraham is heard to reply, "They have Moses and the prophets, let them hear them."

As to Mr. Pridgeon, he admits his own belief in an "adequate hell," even if it be not an eternal hell. But we have not heard of his giving up any "adequate" part of his ordinary pursuits to spend any "adequate" part of his time in saving the impenitent. Such arguments have little force.

The author quotes Rev. Albert Barnes to show the insurmountableness of the difficulties in the way of accepting this doctrine, but primarily, Mr. Barnes is not appalled by the doctrine of everlasting punishment, but by the mystery of sin which necessitates it.

All of us are appalled by that, and its solution is antecedent to any attempt to solve the mystery of retribution.

Sin is a fact, and he who essays to "vindicate" God outside of the realm of faith which rests on His revealed Word should begin at that end, and not at the other.

The orthodox doctrine of retribution is the corollary of the orthodox doctrine of sin, and the "anguish of spirit" which Albert Barnes felt was focussed therefore at the right place.

II

Mr. Pridgeon stresses the point that time is relative; that there is no such conception in the Bible as "everlasting" or "eternal" in the sense of time; that "All time will some day be converted into eternity," and so on.

But the best Greek scholarship establishes the fact that *aionios*, translated "everlasting" and "eternal," is sometimes used in the Bible of an existence such as shall be when time is no more.

He calls attention to the fact that *aion* is frequently translated "age" or "ages," and submits that if it means "forever" or "eternal" in the singular, a plural would be an impossibility. But whether impossible or not, the translators of the Bible and other Greek authorities give it that sense. In Romans 16:26 it applies to God; in Hebrews 9:14, it applies to the Holy Spirit, or in Revelation 14:6, it applies to the gospel, whose subject matter or saving purpose is eternal. Thayer's Greek lexicon says that from Plato on, the word has been used to give prominence to the "immeasurableness of eternity."

Without the slightest intention of disrespect, we feel moved to say that there is nothing in this book to justify the opinion that either the scholarship or the judgment of its author is superior to such authorities as those thus indicated.

Indeed, our confidence in both his scholarship and his judgment when his thesis is imperilled, is seriously shocked by some of his biblical interpretations or applications.

As, for example, that of Ephesians 4:13, which he regards as including all men without exception. Quoting the related passage in Colossians 1:20, he says, "Through the death on the cross, the universe was potentially reconciled, and before the end of time it will be so actually" (p. 85). We wish we might employ the space to quote Bishop William R. Nicholson, an eminent exegete, who shows that the Greek in this case positively forbids such an idea.

The intermediate state in Mr. Pridgeon's thought seems to be a purgatorial one, "for discipline and punishment" (p. 99). I Peter 3:18-20 means, according to him, that Christ preached the gospel in hell for the deliverance of its inmates, and similarly, believers after death will have their field of usefulness widened, their "opportunities for saving souls will increase" (pp. 101, 190). The rich man in hell was in the process of salvation (p. 102). The lake of fire which is the second death, means simply "the death of all selfishness" (pp. 105, 119). "Even this place (the lake of fire) will yield to the renewing work of Him who makes all things new" (p. 122).

III

It is unnecessary to quote further from the fantastic, irresponsible, and as it

seems to us, wicked teachings of this book. But we add an example from what it says about Judas Iscariot when Christ pronounced the woe upon him in Matthew 26:24.

The author admits that on the surface that passage seems unanswerable as an evidence of final permanence of character, or in other words, the absolute endlessness of punishment, but "the difficulty" he adds, "comes from a wrong translation." Where our Lord declared, "It had been good for that man if he had not been born," He was really referring to Himself, and not Judas. That is to say, "It would have been better for Jesus if that man, Judas, had not been born!"

This shocking reflection upon the Son of God had never before been presented to us so far as we could recall. On reading it in this book we examined the commentaries again, and out of some ten or twelve it was not even mentioned except by one, and then to be unqualifiedly rejected.

Mr. Pridgeon having quoted Barnes on "the insurmountable difficulties" in the way of accepting everlasting punishment, we were curious to see what his comment on Matthew 26:24 might be, when we found him declaring that as to Judas, it meant "that his punishment would be eternal."

These are Barnes' words:

"If there should be any period when the sufferings of Judas should end, and he be restored and raised to heaven, the blessings of that happiness without end would

infinitely overbalance all the sufferings he could endure in a limited time, and consequently it would not be true that it would have been better for him not to have been born. Existence, to him, would, on the whole, be an infinite blessing.

"This passage proves farther that, in relation to one wicked man, the sufferings of hell will be eternal. If of one, then it is equally certain and proper that all the wicked will perish forever."

IV

When we just said that the teachings of this book seemed to us wicked, of course we were not referring to the author personally. He believes himself to be a true friend of God and of his fellow-men, and is no doubt entirely altruistic in putting forth this expression of his views.

He pleads for a fair and unprejudiced hearing, and he has received it in this case. Every page of his book was read, and some of them two or three times that no injustice might be done. The sincerity of his motives commands our respect. We would not martyrize him, or make him out to be the "quiet scholar" who

"flung his gauntlet down
And risked, in Truth's great name, the
Synod's frown."

But we would lift up our voice in solemn warning to all who hear us, not to be misled by any prejudices or sophisms on this momentous matter, but to escape for their life.

Why Our Nation Should Not Disarm

By Rev. Joseph Taylor Britan, D. D., Pastor, Central Presbyterian Church, Columbus, O.

A Sermon

TEXT: "And he shall judge among the nations and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation neither shall they learn war any more."—Isaiah 2:4.

Disarmament is one of the chief problems of the day. All are vitally interested. Editors are writing on the subject. Church assemblies are calling on Congress and on the President for action. They are demanding that the President call a world conference, or at least a conference of the larger nations to consider the limitation of armament.

We are told that another war such as we have just passed through will bankrupt the world, that the United States is spending on her army and navy 77 per cent of all taxes collected from our people.

Men are arguing as follows: "One airplane can sink one battleship that costs millions. Why build battleships? One hundred gas bombs from one hundred airplanes can annihilate an army. Why draft and drill armies? One more

decade of preparation will inevitably produce war. Why then prepare? Why should three fourths of the toil and strength and thrift and ability of our nation be turned into preparations for human destruction?" Why should women raise sons for "cannon fodder?"

From all sides comes the call for women to crush "the world conspiracy for murder," to demand "life for the race instead of death, happiness instead of horror, prosperity instead of plunder."

Under the inspiration and power of suffrage women are saying one to another, "What burdens of sorrow and ignorance, and want and suffering and sin and death might we not remove if we had the courage to say 'we will use our money, and strength and intelligence to conserve life, not destroy it. We will serve the God of love and not the devil of war.'"

What Bryan and Bliss Say

In a recent meeting in Chicago, under the auspices of the World Alliance for International Friendship through the Churches, the Hon. William Jennings Bryan said:

The United States should disarm under agreement with other nations,

if possible, and if not, as an example to the other nations.

We shall refer to this statement again; we mention it here simply to call attention to the widespread demand for disarmament.

General Tasker H. Bliss, of the United States army, who knows the unimaginable horrors of modern war, calls upon the churches to demand peace and disarmament. While declaring that he "would not take a single step in the way of disarmament except as the result of an agreement between ourselves and the other principal nations engaged in the armament rivalry," he goes on to say that "it is in the power of the churches to bring about a limitation of armament."

Here are some of his words:

If the clergymen of the United States want to secure a limitation of armaments, they can do it now without further waste of time. If, on an agreed date, they will simultaneously preach one sermon on this subject in every church, of every creed, throughout the United States, and conclude their services by having the congregation adopt a resolution addressed to their particular con-

gressman urging the necessity of a business conference of five nations on the subject, the thing will be done. If the churches cannot agree on that, it will not be done, nor will it be done until the good God puts into them the proper spirit of their religion. The responsibility is entirely on the professing Christians of the United States. If another war like the last one should come, they will be responsible for every drop of blood that will be shed and for every dollar wastefully expended.

But as we read the words of the General several questions come to mind.

Are his words entirely true? Does the responsibility of preventing future wars rest upon the Christians of our land?

The churches could not prevent the war that began in 1914. Education was powerless. Science was impotent, rather, science contributed to its fiendish butchery.

Looking back upon the terrors of the recent war it seems that humanity was gathered up into the arms of an almost infinite and infinitely evil force, as a kidnapper clutches a child, and was carried on and into the maelstrom of unprecedented savagery by a force outside itself and against which it was powerless.

Can the church in the future resist and annul this power?

General Bliss says it can. He avers that the responsibility of preventing a recurrence of the murderous devastation of earth lies with the Christian church.

Why Is War Necessary?

Permit me to say that in my humble opinion the General is in error.

And when I say this I desire to be most careful lest I be misunderstood. No man in his senses desires war. No Christian can for a moment foster the devilish ideals of unrighteous war. War is wrong, the one thing that ought not to be. It is demoralizing, destructive, degenerating and brings curses upon the earth in greater measure than it brings blessings.

True, many of our blessings have come the bloody way of war, our liberties have been purchased by the blood of patriots. Our institutions and civilization have been preserved by men who counted not their lives dear unto themselves if only their country, their homes and institutions of righteousness, might be preserved.

But war has been necessary only because lust and evil were dominant, and because tyrants like the war lords of Germany could not otherwise be restrained.

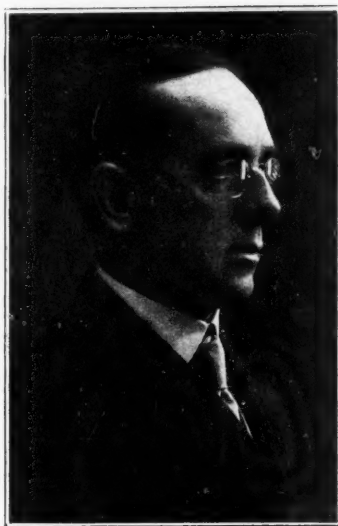
I think we speak the truth when we say that unless in the past men had resisted evil unto the death, unless men had prized liberty of thought and speech, and action and religion more than life itself, the whole world today would be under the heel of despots as Russia lies prostrate under the heartless despotism of Lenin and Trotsky.

When therefore Mr. Bryan suggests disarmament "as an example," he, for the moment, forgets the presence of high-

voltage, hell-born despots who await only the opportunity to master and crush and pillage and destroy, not only the material wealth of nations, but the liberties of men, every vestige of civilized government, every trace of Christianity and Christian institutions on earth.

To take our policemen off the streets is to encourage the burglar, the holdup and the cut-throat. And to sink all our battleships in the sea as an example, to disband our army and close our military academies would be to invite invasion by some future insane war lord and his hosts, to open the gates of our nation to pillage by the strong, and to prove recreant to the blood-bought heritages of past ages committed to our care.

Full well do we recognize the drift of our age toward financial bankruptcy, moral disaster and national suicide; all too clear are the warnings which our economists, and statesmen, and ministers of the gospel hold before our troubled eyes; but it is a pertinent question



Rev. Joseph Taylor Britan, D. D.

whether our nation would not in reality contribute to the downfall of civilization by a refusal to defend, by whatever might is required, the righteous influence, the prized Christian institutions of our land and the liberties of ourselves and the world.

Conquest and Empire Not Our Aim

Whatever armament our nation may build, whatever crisis may arise among the nations of the future, no one can rightfully accuse the United States of unrighteous ambitions toward any other nation, be it small or large.

All our past dealings with other nations is a guarantee of our unselfish ideals and just national ambitions. If in our comparatively recent dealings with Cuba, the Philippines, China in the Boxer indemnity, and with the whole world in the recent war, the nations will

not be convinced that the United States has no territorial ambitions, but desires rather the freedom, prosperity and happiness of all, then the world would not be convinced though we sank every battleship, destroyed every airship and powder factory, shut up every chemical laboratory and took every man out of uniform.

Not conquest, not empire is our aim, but a righteous determination to guard well the sacred trust committed to our charge, and if duty calls to champion the cause of the weak and oppressed.

Where Responsibility Lies

Neither must the churches be led astray by the declaration of high governmental officials that the responsibility for future wars rests upon them.

The statement is a tribute to the power which the clergy and the church exercise in community life and national affairs, but the problem is political and governmental, and not ecclesiastical.

God placed civil responsibility upon the State and not upon the Church. To the Government and not to the Church did the Sovereign of earth and heaven commit the power of the sword, the duty of keeping the peace and of judgment and righteous dealing between states and nations.

Every attempt by the Church in the past to exercise civil power has wrought ruin for the church with loss of spiritual power, and questionable benefit, if not outright disaster, to the State.

We have not forgotten how church conferences and assemblies deluged Congress and the President with petitions to go into the League of Nations when the armistice was signed?

But within two years the nation saw with clearer vision. The best interests of the United States and of the world are to be conserved by our refusal to enter into all the conflicts and wars of Europe.

It is entirely possible that a few years will reveal the mistakes which men and organizations are making today in their demand on Congress and the President for disarmament as an "example."

But whatever time reveals concerning peace or war, the church is not responsible for what comes if she remains true to her God-given task of preaching the gospel of salvation, and brotherhood and love.

The responsibility for future wars rests upon the evil men who seek unlawful dominion and power and wealth, and upon that terrible creature described in Holy Writ as "The prince of the powers of the air (R. V.)" and as a "murderer from the beginning."

The reason why so many men a decade ago were declaring that a world war was impossible is, that they failed to take into consideration the teaching of the Bible concerning Satan and the unregenerate souls of men. They believed in the rapid evolution of man toward good, and failed to consider the possibility of a "reversion to type."

Church Leaders Mistaken

The same mistake is being made today. The identical men, who a decade

ago declared war impossible, are now crying from the housetops that "it must not happen again."

They have no conception of the plan and power and determination of Satan to control the world and to obtain the worship of men.

True this is God's world. He is Sovereign, but Scripture teaches that for wise purposes, which men cannot now fully understand, God is permitting evil men to be dominated by the prince of this world and for a time to work out His purposes.

No philosophy of national life, therefore, is worth considering for a moment as a basis of national procedure, which does not recognize the basic defect of man's moral nature and which does not admit the presence and power of evil influences which are almost infinite, and which does not prepare for defense against the hosts of evil, if need be.

God has committed to the State and not to the Church the power of the sword, and the duty of resisting despots is as much a duty of states and nations at times, as is the exercise of police powers in the villages and cities of our land.

In saying this we are saying nothing against a conference in the interests of a limitation of armament. Every reduction of taxes, every lifting of burdens, every arbitration of disputes, every attempt to reduce the causes of war, every conference in the interests of peace among the nations is to be commended. And every citizen, much more every Christian in his capacity as a citizen, should not only rejoice in every plan for promoting peace but he should also work for that end.

But let not the Church sell her spiritual birthright and lose her spiritual power by attempting to coerce or guide the State. Her duty is to declare what God's Word reveals concerning the power of sin and the necessity of a Saviour, and to produce godly men in whom dwells the Spirit of God.

These Spirit-filled men will take their places in the State and influence government for peace and righteousness.

Making the Bible Untrustworthy

Disarmament is a vital problem and involves not only the future weal or woe of our land but many of the vital doctrines of the Christian church as well.

A very little thinking will teach us that if disarmament is safe, if the millennium has arrived, if government may now make no provision to protect the institutions of Christianity and civilization, then the Bible is untrustworthy and not inspired and none of its laws and ideals are binding on men.

From beginning to end almost, the Bible declares that the human "heart is desperately wicked" and that until the end of this age there will be some who will not submit to the love and ideals of God.

Daniel writes that "Unto the end (of the age) desolations are determined,"

determined not by the loving God in Heaven, but determined by the despots of earth who rebel against God.

Christ, when asked concerning the times of the end of this dispensation, declared, "There shall be wars and rumors of wars. Nation shall rise against nation and kingdom against kingdom." There will be at the end of time great "tribulation such as never was since the beginning of the world to this time. Immediately after the tribulation will appear the sign of the Son of Man in the heavens."

That is to say, up to the very time that He comes again (and every Christian believes He is coming again), wars shall devastate. It would seem that our statesmen would at least consider the words of Christ when they plan their international programs, and decide whether they shall "disarm as an example" or, while seeking peace with all nations, shall at least watch lest an enemy destroy us and the things which make our lives rich and full.

Paul plainly showed that "in the last days perilous times" should come.

When the Lord Jesus at last shall come, whether it be soon or millenniums away, He "shall be revealed from heaven with His mighty angels taking vengeance on them that know not God and obey not the gospel."

So every writer of the New Testament, including the beloved John, tells an unbelieving world that in spite of science, art, literature, education, progress, there will be some who reject Christ and his gospel, who will love and make war till Christ comes to judge and to forcibly restrain.

This is the teaching of our text: "And he shall judge among the nations and rebuke many peoples."

Who? The Christ.

"And they shall beat their swords into plowshares . . . they shall learn war no more."

When? When He appears to bind Satan and to rule among men.

When is that to be? No man knows. Our Lord said that the Father has kept this within His own power.

Until the end—wars! Until the end—men refusing to accept Christ and His ideals! Until the end—demonized men seeking to oppress, and ruin and destroy!

Not a beautiful picture of humanity but one true to life as it has been lived on this earth up to the present time.

And however great the triumphs of the church in the years and ages ahead, the Bible declares that war-loving men dominated by Satan will trouble and destroy until the Christ shall come to cast him and his evil workers into the pit.

What History Teaches

And this agrees with recent history. What power can touch and soften the heart of Neitsche, or Hindenberg, or Bernhardt?

What preacher of the gospel could have any influence with Lenin or Trotzky?

What appeal does suffering or misery or death make to them?

And if men like these live today, why may they not live tomorrow and the day after?

Linked up with the problem of peace on earth and disarmament therefore, is every vital doctrine of the Christian faith.

If men are evolving upward at a rapid rate, and have no need of the regenerating influence of the Holy Spirit to recreate and transform them so that they can see the Kingdom of God; if the day has arrived when nations can beat their swords into plowshares, when the lion will lie down with the lamb without the lamb being inside the lion, then Scripture is worthless and untrue, Christ's mission was a failure, His death unnecessary and all prophecy concerning the future is a myth.

All the holy influences of the Christian faith among men, all the sweetening influences which make glad the peoples of Christian faith are but the sweet water forever flowing from a bitter fountain, the blessed harvests of innumerable lies, if the Bible is not true and trustworthy.

But the Word is true. Men need the redeeming blood of Christ. The world is not safe apart from Him and the restraining influences of the Holy Spirit.

And the same Bible which tells of wars and rumors of wars, which paints human life in pictures dark and full of terror, also tells in language simple and unmistakable of the future complete, triumphant, and glorious victory of Christ and His people over sin and sin's originator.

This world is yet to be redeemed and purified, and saved and cleansed from all pollution and from all trace of war's desolation.

But it will be when Christ "shall judge among the nations 'that they shall' learn war no more."

The church hastens that glorious day by every sinner saved, by every soul won to Jesus Christ.

GIDEON

By D. S. McAlpine

An humble man, at a lowly task,
On Judah's hills one day,
Had labored long in an obscure spot
From Midian foes away.

Perhaps he mused as he raised his flail
To thresh the scanty grain,
"Why should I strive to serve my God
When all my work is vain?"

An angel came with heartening words
To the faithful worker there;
"Come, valiant one, to the fight for God,
His glorious truth declare!"

With trembling breath he sought a test
To know the will of God,
Then fought the fight as few have fought
Who walked upon earth's sod.

God grant that we, likewise, shall be,
With simple trusting grace,
Fulfilling all that God has planned
Until we see His face.

Moody Bible Institute Monthly

Are You Winning Your Sunday-School Scholars to Christ?

By Rev. W. E. Biederwolf, D. D.

IT IS not without a certain propriety that some people think of the primary purpose of the Sunday-school as that of character-building.

And yet, a superstructure without a proper foundation is a building that gives promise only of going to pieces in the winds and storms that are sure to come; and a character that is made up of artificial embellishments of the flesh, and is not the product of a righteousness planted in the soul is one that neither pleases God nor gives any assurance of not going down under the stress and strain that must be met at some time along the way.

If, therefore, the primary business of the Sunday-school may properly be said to be the building of character, the initial business at least must be the bringing of the soul into such state or condition, where character-building of the right sort is made possible. In other words, the winning of that soul to Christ.

If, therefore, the Sunday-school is not evangelistic, it is not really the Sunday-school after all. It may be called so; but that does not make it so. It would be sad, indeed, if there were any dispute about this matter. Thank God, there is none. And yet, there are many Sunday-school teachers, who bear no little reputation as successful teachers from many another standpoint, whose scholars at certain critical ages slip, as it were, between their fingers and out into the world, simply because they fail to appreciate the first and fundamental part of Sunday-school work. They will tell the scholar about the land of Christ; about the parables and miracles of Christ, indeed, all about Christ with never a thought that their initial task is the leading and winning of that scholar to Christ himself.

In discussing Sunday-school evangelism I think of seven words, seven significant words, full of meaning for a subject like this.

1. Necessity

The first is *necessity*. We must not get away from the fact that *as surely as* the child is born in sin and shapen in iniquity, so surely does the child need the regenerating influence of the Holy Spirit. If "that which is born of the flesh is flesh," as John says, then it can only be wrought into Spirit by a real work of grace in the heart.

I do not mean that it is a work like in character to that wrought in the heart of a hardened sinner, but it is a work nevertheless just as real and definite. Just how and when is a matter we can well afford to leave with God.

2. Reasonableness

The second word is *reasonableness*. Where do you think a stone will stick quicker and hold tighter—when thrown against a bank of soft, moist earth, or

against the same surface dried and baked by the wind and sun? Then do you not think the same is true of a nugget of truth, a holy thought, an influence thrown into the plastic, receptive heart of a child as against that same heart in later years when hardened by the winds and scorchings of sin?

We are saved for everything else in this life when we are children. This is true if those whose concern and business it is, act with wisdom and reason. Whatever you want your child to become you encourage him to begin early in life.

When Handel was only six they found him picking out the chords on the piano, and you may be sure they did not tell him to wait till he was twenty. "While the angels of grace and nature were singing in his ears" they encouraged him in the way that later led to pre-eminence in the world of music. It is so of everything in the world, and why should it not be so in the life that pertains to the soul?

3. Experience

The third word is *experience*. I mean by this that what I have just said is substantiated by the record. John Wesley prophesied wiser than he knew when Sunday-schools were first organized, when he said they might become the nurseries of future Christians.

It is estimated that about nine-tenths of all professing Christians become such at *an age somewhere within the period* represented more especially by Sunday-school attendance.

The years between twelve and twenty-one have always been the high-water mark of decision to follow Christ. The twelfth year is *the first high tide of decision*. There is a slight ebb until the sixteenth year, when the *flow* reaches its highest peak. One-eighth of all our Christians made the decision at this time. There is a marked decrease following this time.

At the nineteenth year the *tide rises again*, not as high as before but still a crest of the wave. From this time on there is a rapid and continuous ebb until by the twenty-fifth year scarcely one per cent make decisions to follow Christ. During these twelve years the church gains 84 per cent of its members.

It is not necessary to tarry at this point. It is a statement not to be argued, but to be accepted and appreciated. Eliminate the Sunday-school as a factor in Christian experience and one trembles to think of the story history would be compelled to write in the years that are to come. Experience, therefore, shows how large is the debt which the church owes to the Sunday-school.

4. Opportunity

The fourth word is *opportunity*. And what an opportunity it is, if the case is

fairly represented by what has already been said! Opportunities for winning others to Christ lie thick about us all, but surely the Sunday-school teacher is the last person in the world to complain of their lack. But, alas! for the number who fail utterly in the one supreme purpose of their calling because they fail to appreciate the tremendous and strategic importance of the opportunity God has put within their reach.

I can think of no sadder thing in all this world than a young life within close and constant reach of an influence God meant for its eternal redemption, and yet that life dissipated and eventually lost, because the one God meant to exert that influence proved indifferent to the opportunities that presented themselves along the way for doing it.

Do you remember the servant who was given the custody of another man and who became careless and negligent, and all he could say when his master came was, "While thy servant was busy here and there the man was gone?"

Gone! Opportunity! And the wings of the morning cannot bring it back.

Gone! And with it a life that might have enriched the world with its fragrance!

Gone! And with it a soul that might have dwelt forever in the presence of eternal glory!

5. Responsibility

The fifth word is *responsibility*. Do you recall the words of Benjamin's brethren, "How can we go up to our father and the lad not with us?" Is that not a question every Sunday-school teacher ought to ask concerning the scholar committed to his care? And can it be that we need to be reminded of the solemn words of God to Ezekiel, "O son of man, I have set thee a watchman"? And where he says "If thou dost not speak in warning the blood of the lost one will be required at thy hand"?

My friend of sainted memory, Major Cole, tells of a Sunday-school teacher who thought she could bind her scholars closer to her by teaching them to play cards. There were eight young men in her class. In after years a rough-looking man stood up in the very pew of the church where he had been in other years, a scholar in that teacher's class, and said that of those eight young men two were in drunkards' graves, one had been hanged, three were in the penitentiary, and the other was an outcast like himself, a fugitive from justice, and that all he had to say was that he wished to God his Sunday-school teacher had never taught them the use of the cards!

No wonder that woman, who was present, arose, threw up her hands and screamed, "My God, I am that Sunday-school teacher!"

The responsibility is so great that a conscientious teacher can well afford to say what one such teacher said in my presence, "When I think of it, I stagger under it."

6. Equipment

The sixth word is *equipment*.

(1) There must be victory in your own life. You will strip yourself entirely of the unregenerate man's confidence if your own life is inconsistent.

(2) There must be a firm conviction that the soul without Christ is lost. There is no use to throw a life-line to a man who is on dry land.

(3) There must be an unshakable faith in the Word of God as the sword of the Spirit to work the needed change in the unregenerate heart.

(4) There must be a knowledge of how to use the Word. The lack of this is pathetic and deplorable. (Curtis.)

7. Method

The seventh word is *method*. There is the public method. And under this comes Decision or Confession Day—a special day when both in the class room and in the more public part of the Sunday-school session appeal is made for decision for Christ, and opportunity for public confession of one's faith.

The advantages of such a day I need not discuss. They are many. The day should be selected (though not necessarily announced except to the teachers);

preparation by prayer and instruction in soul-winning should be earnestly made, and the entire session should be devoted, though with not undue pressure, to influencing the scholars toward decision for, and confession of Christ.

Plans for the best preparation for and conduct of such a day can be secured. These should be thoroughly studied and thoughtfully executed, and you may be sure that the results will bring joy to the hearts of those who share in such an undertaking.

The private method consists, of course, in the personal appeal to the single individual. This is the ideal way. Shaking the trees may bring down more fruit at one time, but it is usually bruised in the process, while every one knows the superior worth of the fruit that is picked by the hand.

This was the method of Jesus. It is the normal method and its importance must not be minimized. Everywhere, as opportunity presents itself, it may be pursued.

It is not always the easiest thing to find the right approach, and this should be made a matter of serious study. The study of the psychology of youth has brought us face to face with many facts that must be taken into consideration if the approach is to be an intelligent one. The keynote of the appeal to the early adolescent age ought to be that of the nobility of the Christian life and the fine-

ness of a life devoted to helping others, rather than to the selfish motive of merely saving oneself.

To older boys and girls who have ideals already created, there should come the additional appeal to their need of Christ as the One, and the only One, who can by His power make possible the attainment of their ideal; while to young men and young women the still further appeal, as based upon the reasonableness of the Christian faith, the thought of responsibility, as well as of personal salvation from the consequences of sin may and ought to be made.

At any rate the thing to do is to undertake it—that is, the winning of your scholars to Christ. You hold the destiny of the church largely in your hands. If a certain field yielded 84 per cent of a farmer's produce, he certainly would be an unwise farmer who neglected it or failed to give it special attention. It is your first business to win your scholars to Christ. Are you doing it?

Uncle John Vassar once asked a woman if she were a Christian.

When she told her husband about it, he said, "Why didn't you tell him to go about his business?"

"Ah," she said, "if you had been there you would have thought it was his business."

Would anybody ever say of you, or me, that it is our business to win others to Christ? Shall we let it be our business?

Was It a Second Water Baptism?

By Rev. William F. Bissell, West Townshend, Vt.

ACTS 19:5 is the only scriptural passage that, with any show of probability, can be interpreted as teaching a second water baptism.

A consideration of the New Testament use of the word "baptism" and an exposition of Acts 19:5 with reference to the context and the rest of the New Testament, sheds light on the significance of the word baptism and its particular meaning in this passage.

Baptism has two general uses in the New Testament: (1) the literal, where a water baptism is clearly meant; and (2) the figurative, which designates an internal and spiritual work.

There are many clear cases of the literal use of the word "baptism." These need not be enumerated.

There are some clear cases of the figurative use of the word "baptism." Jesus said, some time after he had been baptized by John, "I have a baptism to be baptized with, and how am I straitened till it be accomplished" (Luke 12:50). He was referring to his coming death and every circumstance excludes the literal meaning of the word. There is no record that Christ received another literal water baptism.

In the question which He asked of the brothers James and John, who desired prominence in His kingdom, "Are ye able to drink the cup that I

drink? or to be baptized with the baptism that I am baptized with?" (Mark 10:38), Jesus again uses the word in its figurative sense. They had in all likelihood already been baptized with water baptism.

Perhaps the clearest figurative use of all is in Acts 1:5: "For John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence." "Baptized in the Holy Spirit" cannot mean anything bodily or literal.

It is possible that the phrases "buried with him through baptism" (Rom. 6:4) and "buried with him in baptism" (Col. 2:12) may also contain the figurative use of the word "baptism."

Figurative or Literal?

Coming now to the passage under consideration, Acts 19:5, the question arises: Is the figurative or the literal use of the word employed here?

Some eminent scholars whom I have consulted hold to the literal use—that there was a second water baptism. They do not say, however, that there are any grammatical reasons which prevent the figurative use.

If we take the literal use of the word as the correct one there are two distinct bodily events, (1) hearing with their ears and (2) receiving baptism.

In the Greek the first clause, "And

when they heard this," is in participial form. It is literally, "And hearing this, they were baptized into the name of the Lord Jesus." The participle sometimes expresses "cause, manner, means and similar relations." (*Goodwin's Greek Grammar*, page 300, paragraph 277, sub-paragraph 2).

If this verse then can be translated in accordance with this use of the participle, (and I see no good reason why it cannot), it will read, "By hearing this," or more clearly, "By means of hearing this, they were baptized into the name of the Lord Jesus."

This translation gives not two bodily events, but one bodily event, namely, hearing, which caused an internal spiritual event, i. e., baptism into the name of the Lord Jesus.

The construction appears to me to be exactly parallel to Acts 2:37, "Now when they heard this, they were pricked in their heart."

It is impossible to take "pricked in their heart" literally. There were not two bodily events, the first hearing, the second being pricked in heart. The participle "hearing" in the first clause expresses the cause by which being pricked in heart was accomplished, or it may be taken to be the means to that end.

"Pricked in heart" is clearly figura-

tive. Similarly "baptized into the name of the Lord Jesus" can be taken figuratively and regarded as being caused by hearing.

The previous verse, Acts 19:4, indicates this interpretation: "And Paul said, John baptized with the baptism of repentance, saying unto the people," What? That they would have to be baptized over again sometime with water? No, that they should believe on him that should come after him, that is, on Jesus.

We can take the expressions, "receive the Holy Spirit," "believe on him that should come after him" (that is, on Jesus) and "baptized into the name of the Lord Jesus," if not as practical equivalents, at least all as spiritual events following baptism.

Jesus said concerning the work of the Spirit: "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." The Holy

Spirit teaches us to believe on Christ and to believe on Him more thoroughly.

A Safeguard Against Baptismal Regeneration

It does not seem necessary in view of all these circumstances to take baptism in Acts 19:5 as meaning a second literal baptism.

In accordance with New Testament usage it may mean an internal figurative baptism, though none the less a real baptism.

Otherwise we have this one lonesome second baptism, not any more needed here than in other cases.

At least two of Christ's Apostles, John and Andrew (John 1:35-42), had been disciples of John the Baptist. As such they had been, almost beyond doubt, baptized by John's water baptism, yet there is no evidence that they were ever rebaptized by another water baptism.

The underlying idea seems to be that the teaching that accompanied the

water baptism was insufficient because the revelation of Christ was incomplete. All that was needed was to give the complete teaching of the significance of His death and resurrection. A second application of water was unnecessary.

It may be thought that this discussion is academic rather than practical; that it matters little practically or even spiritually which interpretation we take.

Nevertheless it calls attention to the figurative use of the word baptism. It points to internal and spiritual things, which are the really important things in Christianity.

We take a step farther away from belief in baptismal regeneration. Not that all who take Acts 19:5 to mean a literal water baptism believe that men are born again by the outward application of water. Still the interpretation of this passage as meaning a second literal water baptism greatly enhances the value of the outward ceremony, over-exalts it in the opinion of the writer.

George Frederick Wright

An Appreciation

By Rev. John Weaver Weddell, D. D.

THE evangelical world has lost a faithful and stalwart champion of the truth in the passing, April 20, 1921, of Dr. G. Frederick Wright; and in his going not a few of us who love that truth feel the absence of a dear personal friend.

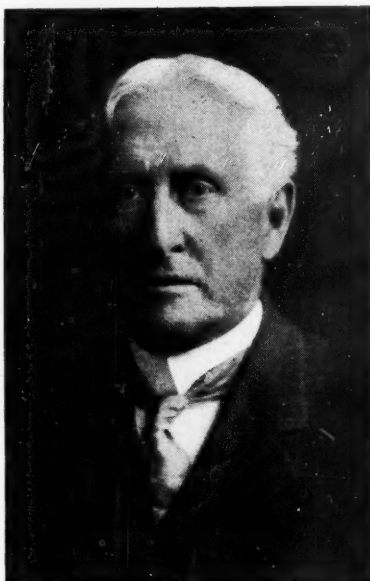
If the writer may speak for himself, it was Dr. Wright who gave him his first encouragement in writing for the general religious press, when, very generously and considerately toward the youthful writer, he published in the '80's "A Study of Plutarch" in the *Bibliotheca Sacra*, of which quarterly review he was for thirty-seven years the painstaking and efficient editor.

In later years, during a humble pastorate at Oberlin, amid the books of the great library there, in size and fulness the fifth in the land, we have had comfortable converse together in the perusal of religious literature, and in seeking to keep fresh and vital the memory of that great Oberlin leader of aggressive modern evangelism, Charles G. Finney, of whose stirring career Dr. Wright was the leading biographer.

"The Wright Neighborhood"

George Frederick Wright was born at Whitehall, N. Y., January 22, 1838. It was rightly called "the Wright neighborhood," for, as Dr. Wright says in his autobiography published a few years since, "When I was twelve years old there were forty-seven cousins in the Wright family in the neighborhood, and twelve or fifteen upon the Colburn side."

AUGUST, 1921



Professor George Frederick Wright

The religious temper of this large relationship may be conjectured from the fact that at this early age George Frederick Wright was reading sermons in the pulpit before his relatives.

We may adduce in this connection a sentence from the formal letter of proposal in the Wright annals which brought together the father and mother of the

youthful preacher. "May I use freedom," says the devout suitor, "while conversing with one whom I trust hath the spirit of Christ, for I also have this consolation that Christ hath found in me the hope of glory?"

Unions thus consummated, all too infrequent to-day, give sure promise of household piety.

Following the wholesome Sabbath custom of the time, these families attended *en masse* the country meeting house, leaving behind but one member of each household to prepare the noonday repast.

"The Little Red School House Long Ago"

There was a vein of fun in young George, too, of which he gave proof as a school-boy by one time rolling over the school-house platform, and upsetting the decorum of teacher and pupils, whilst with a like-minded school-mate he put on the impromptu stunt of the whale and the harpooner, himself the whale, eluding the pinpricks of the skipper, and spouting water from his well-filled cheeks in every direction. There were happy times on Friday afternoons in the little red school-house long ago.

At seventeen years of age the subject of this sketch was already teaching school, boarding in the old homestead of the well-known William Miller who prophesied that the world would come to an end in 1843.

Speaking of the successors of these people, Dr. Wright has lately said, "It

is to be hoped that they joined the large number of more moderate interpreters who look for the second coming sometime in the near future, but are not willing to set any definite date."

Through the influence of John J. Shipherd and Philo P. Stewart, founders of Oberlin College, but originally from his own New England vicinage, he entered this, then far-western, school in 1855, a brother and sister having previously matriculated there.

Finney's Unconventionality

He came at once under the strong teaching of Charles G. Finney, whose pronounced individuality produced a great impression both at home and abroad.

Dr. Wright tells of a sermon preached by the great teacher and evangelist on "The Signs of a Seared Conscience" (85 points), which illustrated his unconventional directness of appeal. Speaking of the sin of borrowing and neglecting to return, he said:

"When I went out to my tool house yesterday with the men on hand to do my work, I found it practically empty. President Mahan had borrowed my plow and never sent it back; Professor Morgan had sent for my spade, and I do not know where it is; Deacon Beecher has had my monkey wrench for so long a time that the memory of man cannot recall how long ago it was. What does it mean that among the best of us there is such carelessness concerning our fundamental obligations?"

It is interesting to note that the next week so many vagrant household utensils—some of them belonging elsewhere—came back to the Finney storehouse that there was scarce room to receive them.

Following his college and theological courses at Oberlin, Dr. Wright served his country for a season as a soldier in the days of the Civil War, having been active previously in the anti-slavery agitations of his college town.

But before long he had accepted the pastorate of the Congregational church at Bakersfield, Vt. Here he remained ten years, removing subsequently to Andover, Mass., where he remained for about as long a time.

It was during these two pastorates that, following the wayside study of the geological formations of the vicinity, he became interested in the glacial period of the world and the relics of the Noachian deluge.

The Age of Man

This led to wide travel and close investigation. Besides numerous valuable contributions to the magazines and reviews of the hour, he wrote three volumes on this and cognate subjects still regarded as standard, namely, *The Ice Age in North America and Its Bearings on the Antiquity of Man*, *Scientific Confirmations of Old Testament History*, and *Origin and Antiquity of Man*.

On the latter theme Dr. Wright held scholarly but conservative views, extending slightly the six thousand years

of the Ussher chronology of biblical history, but rejecting on scientific grounds the absurd and utterly indefensible thrusting of man's career on earth back into the remote millenniums of geological and biological development.

He became a member of the faculty at Oberlin in 1881, as Professor of New Testament Language and Literature, taking up later 'The Harmony of Science and Religion,' a chair created for him, which positions he held for many years with distinction, retiring in 1907 to an emeritus incumbency.

In this latter relationship he remained for fourteen years, conducting the *Bibliotheca Sacra* of which he became editor in 1884, using his facile, consecrated pen in defense of the faith of the fathers; a distinguished member of American historical and scientific associations; and best of all, living such an active, sweet and beneficent life among his conferees as endeared him to all in college and town.

He traveled much abroad, but preferred the quiet amenities of his village home, where in prayer and song his voice was always heard, and his noble face and presence graced every local convocation of broad-minded, fore-looking believers.

He was counted a moderate Christian evolutionist, but he accepted the old Book as it stands, ardently expecting the fulfilment of its sure promises.

In the closing words of his autobiography published in 1916, he says: "I confidently expect that theologians and men of science will in due time come to such mutual understanding that, recognizing their own limitations and giving credit to both the direct and indirect revelations of the Creator, they will incorporate into their creed the well-established truths pertaining to the material and spiritual worlds."

As a reverent scientist Dr. Wright had good hope of the future in the life that now is, and as for the life that is to come; his anchor was cast "within the veil, whither the forerunner is for us entered, even Jesus made an high priest forever after the order of Melchisedec."

In a week of morning prayers of profound earnestness—and who can say with what far-reaching efficacy—held in the community at a critical time in the late world war, Dr. Wright was one of those always present in the spirit of humble and hopeful supplication, his petitions being poured forth as the writer can testify, with remarkable insight and prophetic forecast. He had his noble part in winning the war.

Dr. Wright and Evolution

Two extracts from Dr. Wright's final creedal statement (the whole would be valuable reading) are here given to close this imperfect sketch. Regarding evolution, of which he has been called an advocate:

"I fear that an uncritical acceptance of the doctrine of evolution will pervert the minds of an increasing number of the leaders of public opinion in Christian

lands, so as to rob the mass of the people of this precious heritage in the inspiring doctrines of Christianity. A tissue of myths and fables is a poor substitute for an historical record of divine intervention, in accrediting messengers who could speak in the name of the Lord."

As to the signs of the times:

"I fear that, robbed of the faith of the fathers, which transformed the Roman empire and which wherever it has opportunity to 'run and have free course and be glorified,' is still transforming the world; the 'powers that be' which are controlling the political and social order of nations, will drive the world to destruction and make the forecasts of the premillenarians a true and welcome prophecy of events that are to come."

Dr. Wright slipped quietly out of this life into the larger life he longed for, after but a few days illness, in his eighty-third year, bright and energetic in all his eminent gifts to the end.

His last words to this humble wayfarer, who loved him much and whose tribute to his life is here given, were of the strong vindications of the Book of Revelation which a devout critical scholarship is more and more bringing to light.

And, as was said at his public funeral in the house of God he was accustomed to attend, "The pilgrim they laid in a large upper chamber whose window opened toward the sun rising. The name of the chamber was Peace; where he slept till break of day."

COME, LORD JESUS!

By Ruth G. Robinson

Out from Thy pure lips, O Lord,
Grace, like fragrant myrrh, is poured;
Garments odorous with spice
Are Thy robes of sacrifice.

Royal robes, all redolent
With the myrrh and incense blent;
Priestly robes, without a soil,
Sweet-perfumed by precious oil.

When Thy body, cold and calm,
Sad disciples would embalm,
Spices brought they to Thy grave
In the dark, the silent cave.

Fragrant is Thy life, O Lord,
All Thyself for us outpoured!
By the pains of love unpriced,
Fragrant is Thy death, O Christ!

In Thy glory's garments, now,
Come, and every knee shall bow!
In the greatness of Thy strength,
Mighty Saviour, come at length!

When Thou shinest from the East,
Then begins the endless feast—
Thou in us and we in Thee
Satisfied eternally!

Moody Bible Institute Monthly

An Appreciation of E. O. Excell

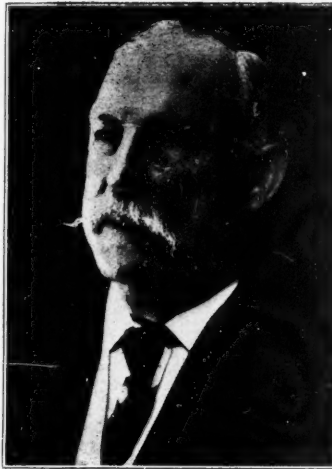
By Charles H. Gabriel

THE hearts of millions of singers who have sung the gospel under the direction of E. O. Excell during the last fifty years, will throb with sorrow to learn that he has laid down his baton, finished his work and gone on to join the great chorus which no man can number.

His last work was with Gipsy Smith, in Louisville, Ky., in the midst of which he was obliged to quit his labor and return home. After more than thirty weeks in Wesley Hospital, Chicago, he answered to the call of the Great Reaper and at 9 o'clock in the evening of June 10, he fell asleep.

Mr. Excell was the last one of the old line of singing evangelists, and a more successful leader never lived. He labored with many of the most famous evangelists from the early days of D. L. Moody to the present time. For twenty years he was associated with Rev. Sam P. Jones.

His was a voice of marvelous range and



E. O. Excell

power, extending from low C to G above, and of a quality seldom heard. The echo of its sympathetic tone will linger in the memory of many thousands of people who have heard him sing, and will be spoken of to generations yet to be.

He was heard for the last time in the chapel of the hospital on Sunday afternoon, January 16. Sitting in a wheelchair he sang as a solo, "It Is Jesus," with wonderful effect. To close the service the writer sang with him, "Beautiful Isle." No longer to him is that land a vague "somewhere"; he has discovered and landed upon its shores.

For nearly forty years the writer knew Mr. Excell intimately, and a bond of friendship was forged between us that even death cannot break, for I knew him as he was, and as few others knew him; and I shall miss him as few others can miss him. The few more miles of the journey of life that remain to be traveled will be just a little rougher and uninteresting because of his passing.

Conversions Through Personal Work

By Rev. Charles P. Meeker

I JAIL WORK

THE work of our students in the jails of the city deserves special mention. It has been my personal privilege to note the effectiveness of this work, both at Cook County and the Bridewell jails, especially the latter.

While the number of prisoners has been more than two-thirds less than before prohibition went into effect, the meetings at the Bridewell have in no sense abated in their interest and effectiveness.

It is a source of gratitude that not only are the meetings taking hold of the prisoners with power as some of the letters following indicate, but the guards and the warden himself show a deep interest in them.

The first Sunday in August, the meeting was carried on with its usual snap, gripping the men as it moved along.

Because of a service held by the Episcopal Church just preceding ours, we have been in the habit of being notified by the guard in charge as to the limitations of our time.

With this in mind, I was running the meeting on schedule time, keeping a close eye on my watch, when the new guard in charge came to me and said, "Look here, sir, I don't want you to be pulling your watch while I am on duty here. I haven't called you yet and you can take all the time you want and go on until you are through with your meeting."

This officer, when he saw a sneer on the face of a Jewish guard, remarked to a member of the group, "That fellow won't

This is a continuation of the article on the same subject in our last issue, which was prepared at the request of some of our readers, and based on last year's Annual Report of the Director of the Practical Work Course of the Moody Bible Institute.

The spheres of activity covered in that article were tract distribution, open-air preaching, tent meetings, and personal work by Evening Class students in their local churches.

It was shown that a perpetual revival was thus in progress throughout the year, as a result of which there were 7,557 professed conversions.

In the portion of his report following, the Director, Rev. Charles P. Meeker, touches upon the personal work for souls in jails, hospitals, camps, lodging-houses and elsewhere.—Editors.

be at this meeting the next time you men hold your service."

The following is related of an answer to prayer at the Desplaines Street Jail, Sunday afternoon, June 27:

Upon entering the jail, one of the prisoners called a member of the group aside and informed him that it would be no use to hold a meeting because the man in the cell next to him did not believe in God, and had put an end to a similar meeting that morning by his violence and foul language.

Receiving this information, the student thanked the young man and going back to the group told each member to pray earnestly as the meeting proceeded, and that no matter what occurred, to just trust the Lord and go ahead in their usual way.

When they began to sing, the man began to scream and rave as one possessed, all the while pouring out the most awful profanity.

As they sang, they prayed. By the time they had finished the first two songs, the man had quieted a little, but he was still noisy.

In spite of this they went ahead with their testimonies and message, the man all the while becoming quieter until by the time they had completed the service, he was completely subdued.

Afterwards, in dealing with the inmates, three of the men in the cells accepted Christ, one of which was this man.

Before the students left the jail, he told one of them that his quieting down was remarkable, in that he felt it was no other than the Lord who had closed his mouth.

II

RESCUE MISSIONS

It is within bounds to say that our students never had, at least for a number of years, the same access to the rescue missions as in the past year.

The Salvation Army has called upon us to furnish students to conduct meetings in their lodging houses, mission halls and open air work.

There are several missions where most of the services are given over to our students. The Pacific Garden Mission has called on our students for more help than in any one of the last twenty years.

I am pleased to add the written words of Mr. Dillon, superintendent of the Sunshine Gospel Mission, comprising a part of his quarterly report, which speak for themselves:

With the exception of Friday and Saturday evenings, all meetings are in charge of the students of the Moody Bible Institute. These young people, though busy with their school



Open Air Meeting in a West Side Jewish Quarter

activities and employment necessary to pay their living expenses, are graciously giving their time spreading the gospel of the Saviour whom they have learned to love.

This fact gives the Sunshine Gospel Mission audiences the opportunity of hearing some of the brightest and most enthusiastic Christian workers in the city. Practically every one of them is preparing for the foreign mission field or for the Lord's service in this country. They are consecrated young men and women, a number of whom have had University training which, coupled with the efficient training received at the Institute, makes them forceful and convincing preachers of the Word.

I cannot begin to tell you how much the Women's Department has added to the success of the mission. A number of the young women have preached for us indoors and every time they have done so, the Lord has blessed their messages to the salvation of souls. They have conducted themselves in a very dignified way, which is a credit to your department and to the Moody Bible Institute. At a recent session of the mission, two young women had the privilege of leading five souls to Christ.

I am constrained therefore to say that the students on the whole have rendered splendid service to us and humanly speaking, are very largely responsible for the success of the mission.

III

SUNDAY-SCHOOLS

The work of the students in Sunday-school and Bible class teaching is not usually given the place of prominence it deserves.

The students teach such classes to the number of 617 each week in 321 different churches, missions and Boys Clubs.

Should we allow for each class an average attendance of only eight, they would be teaching a Sunday-school with an average weekly attendance of 5,000.

There are many Sunday-schools in the city that could not be conducted

were it not for the help given them by the Institute. A Methodist pastor, Rev. Earle M. Ellsworth, writes:

Your students who were assigned to us did exceptionally good and thorough work. Our Sunday-school increased by leaps and bounds; many new names were added to the Home Department and Cradle Roll; careless church members were stirred up and several souls were won for Christ.

Much of the credit for these results must go to the splendid body of students assigned to us and who through the weeks did such faithful and systematic work.

IV

HOSPITAL WORK

The buyer for a department of Carson Pirie Scott & Co. and a sort of dean over the spiritual work done in our hospitals, considers the work of our students *par excellence* in this particular. He is constantly seeking new openings for them and reports again and again the thorough-

going manner in which they carry on this difficult and delicate form of Christian work.

We not only have a ministry at the Cook County and Augustana Hospitals, but the doors are continually opening for larger service in the Municipal Sanitarium.

Not all students are qualified to do this work, but with the advice given in our classes, many are not only able to do the work acceptably but often prefer it above other assignments.

V

TRAINING CAMPS

The students have continued their good work at Fort Sheridan and the Great Lakes training camps. The increased number of special calls coming from these for the services of the students and the Faculty, indicates the value attached to it.

Every Friday night a band of American Legion men have gone to Fort Sheridan, and scarcely a meeting is closed without conversions. Some nights the number has been as high as seven.

Another company of American Legion men went to the Great Lakes to assist in teaching Bible classes organized by the Y. M. C. A.

They were gifted with a talent for singing which led to an invitation to sing in the military Chaplain's service each Sunday morning.

The Y. M. C. A. director writes:

As the man who is conducting the Bible Class and other forms of voluntary religious work at Great Lakes Training Station, I wish to write you a little about our work, especially in relation to the quartette of young men who have been coming out from the Institute.

We hold during the year about 2,000 Bible Classes with a total attendance of 80,000. We have in our voluntary religious meetings in addition, an attendance of 50,000 men in the course of the year. There are hundreds of



A Gospel Tent Meeting Conducted by the Practical Work Department

Moody Bible Institute Monthly

conversions at these meetings and we follow up these decisions as well as we are able with a small force. I know of no place where the opportunity is so great as it is right here.

The young men of the quartette are admirably adapted to this particular type of work. They possess the rather rare combination of zeal tempered by common sense. Three have been in the army and their knowledge of military regulations is of great value in this work.

They teach Bible Class at 9:00 o'clock; sing for the main Chaplain service with an attendance of close to 1,000 men at 10:00 o'clock, and sing at each of my three prison services in the afternoon, and then assist in the religious service at night.

In one way and another, they are brought in contact with about 1,500 young men each Sunday.

I am pleased also to add an extract from another letter from the Commander, C. B. Mayo, to a student teaching one of the Bible Classes at Great Lakes Naval Training Station:

As the head of the Morale Division of the Navy I am writing to express the deep appreciation of the service for the work which you are doing, and to say to you that I know of no more important work that can be done for the youth of the country than the inculcation of proper moral principles during their first formative period upon their entrance to the Navy.

I have taken steps to guarantee the continuance of this work for the coming year in-so far as finances are concerned.

Before passing the subject, it should be noted that shortly after the organization of the chapter of the American Legion including nearly 100 students, it seemed desirable to keep them intact for at least one of their assignments. Hence three open air groups were organized for Sunday evenings and several others for Wednesday noon.

These men gave a good account of themselves and were an honor to the Institute in the thorough-going way in which they took hold of their work.

They had little difficulty in commanding attention; large audiences listened with interest to their stirring testimonies, and many were led to accept the Lord Jesus Christ.

The attached letter addressed to Dr. Gray by the pastor of the Mid-Night Church in the Loop, Rev. Ernest A. Bell, would apply to almost any one of these groups:

Sunday evening, as your students ministered to the Lord here in front of the Federal Dome, in the heart of the loop from which the gospel was so long excluded, it seemed to me that D. L. Moody must be glad in Heaven.

I was glad in my deepest soul, and I am sure you would have been glad had you seen and heard your faithful witnesses in song and testimony and appeal.

I believe that more work might well be undertaken inside the loop next year.

Above all that has or could be said, the important thing is not how much is done, but how well. The latter should be the real joy of the Institute rather than the former, and I am pleased to say that this is the goal set before the students in all their work for the salvation of souls.

VI

UNIQUE EXPERIENCES

I am therefore attaching, in closing this report, a few miscellaneous and somewhat unique experiences to show that this is really the aim of the students themselves.

1. The first is in connection with a railroad camp just beyond the city limits.

At the close of a short gospel service held in one of the buildings, a student was impressed to speak to a young man about twenty-one years of age.

"His countenance showed," said the student, "what I heard later from his lips, that he had not been long in that kind of association. His face had the expression of having been reared in a Christian home.

"After preliminary inquiries concerning his spiritual condition, he was induced to kneel and was soon led definitely to accept Christ.

"He had left home to get away from Christian influences, but he landed in the wrong place. He had known that he must settle this matter some time, but had just put it off.

"A letter sent to him later was answered promptly, when he joyfully told of how precious God had become to him and how dear salvation was growing from day to day.

"He is still working in the camp and witnessing for his Saviour in the midst of his unfavorable surroundings."

2. The next incident is a report of a young woman sent to give a series of Bible addresses at a State convention of the King's Daughters. She was to substitute for another speaker who found at the last moment, that she was not able to fill the engagement.

She tells her own story so well that I am transcribing it:

"I was called upon in an emergency and felt more than ever my absolute dependence upon God for a message and wisdom to deliver it. I chose the Book of Ruth.

"When I entered the church where the convention was held and learned its character, I was greatly burdened. It seemed to be all of works and none of Christ, and I prayed as I waited to take my turn on the program.

"I was disappointed to learn that I had only twenty minutes instead of an hour, but I was comforted with the thought that God can work mightily even in twenty minutes.

"The response surpassed my greatest hopes. Almost every woman at the convention came to thank me personally.

"Some asked, 'Where did you learn so

much about the Bible and how long has it taken you?'

"Others said they would never forget Ruth.

"One old lady took both of my hands and said, 'To think of such a young girl—,' but got no further because of her tears.

"You are from Moody Bible Institute, aren't you?" asked another, and when I replied in the affirmative, she said, 'I thought so. We had a woman from there at our conventions six years ago and I have never forgotten what she said.'

"At the close of my third and last exposition, one woman asked if I couldn't tell them something of my life, my training and plans for the future? This I gladly did and as I said good-by, the whole audience rose to thank me for coming to teach them.

"I left praising God for the opportunity He had given me but burdened as never before for the great need in America for real Bible teaching."

* * *

(The editors regret that lack of space obliges them to cut off the report at this point. Some unusually interesting incidents remain, which possibly may follow in another issue.)

MORMONISM GROWS

The Utah Gospel Mission makes the following statement: "We have the names of about three hundred and seventy-five places (a year later 435), all outside of the Utah region, where it has made converts enough to organize into branches of the evil system. Utah Mormonism has doubled in about twenty-five years by such converts, and by births in the West. The converts are usually made right out of our Christian churches. They are possible only because people do not know the snare laid for their feet. There are usually about one thousand emissaries at work in this country; about fifty of the above organizations were formed during one recent year. And besides Utah Mormonism we have also the Eastern 'Josephite' or 'Reorganized' kind to meet, which is hardly less evil, and is growing far more rapidly because of its false assertion that it is not Mormonism at all. The writer knows of an Eastern city of one hundred thousand which has one Utah organization and two (later three) Josephite ones, which latter netted about sixty converts by one series of meetings."

A NEW BIBLE INSTITUTE IN LONDON

About a year and a half ago a Bible Institute of the Bible League of London came into being, with Rev. C. L. Parker, formerly Chaplain-fellow, University College, Oxford, as principal. No other book but the Bible is studied in this institute, instruction in Hebrew and Greek being given. The institute now has a house free of expense at Leicester for three years, beautifully situated and well-adapted to the needs of the work. Tuition and lodging are free.

Lessons in the Epistle to the Hebrews

(Continued from our July Issue)

IV

CHRIST AND MELCHIZEDEC CHAPTERS 5-7

IT HAS already become evident to the careful reader that the author of this epistle is particularly desirous to bring out the comparison between the priesthood of Christ and that of Aaron. He approached it at the close of chapter 2 (vv. 17, 18), and was on the point of making the comparison (3:1), when he was led into the digression about Moses (vv. 2-6), and then Joshua (4:4-11).

But he returns to it again at the close of chapter 4 (vv. 14-16), and at the beginning of chapter 5 clears the way for its discussion by the dictum that Christ was a priest.

This is necessary to be proven before he can advance, and he proves it in two ways. Christ was a priest, (a) in that He possessed our human nature with its capacity for sympathy (vv. 1-3), and (b) in that He received the divine appointment to that office as Aaron did (vv. 4-10).

His appointment, however, was after another order than Aaron—that of Melchizedec (vv. 6, 10), of whom He will speak later after another digression of warning and encouragement.

Teaching About Apostasy

This digression covers 5:12-6:29, and consists, of (a) an explanation as to why they were so seriously tempted to apostatize (vv. 11-14). They had become "dull of hearing," spiritually deaf to the appeals of the gospel. They had been in the faith long enough to become teachers of others, and yet they themselves needed teaching again, even in the A B C of the Scripture. They were still babes in Christ, as indicated by their lack of experience in the word.

(b) The offset to this, or the remedy for their situation was to grow in grace and divine knowledge (6:1-3). To leave "the principles of the doctrine of Christ" does not mean to discard the foundation of the gospel, but rather to build upon it. "Perfection" refers not to sinlessness, but to full growth in the knowledge of Christ. "Repentance for dead works" means those not wrought for God's glory. "Faith towards God," was so primary that once experienced it was inconsistent to think of its being "laid" again. "The doctrine of baptisms" may mean "washings," "ablutions," after the purifying of the Jews. "Laying on of hands" was a symbolic act among the Jews connected with prayer and invoking the divine benedictions.

Note that "the resurrection of the dead" with "eternal judgment," which some professing Christians in these days affect to doubt, was considered a primary doctrine of the New Testament church.

The six particulars here named were fundamental, and yet as Dr. Saphir says, they did not set before these Hebrew Christians with sufficient fulness the truth of which they stood in need to keep them from apostasy, and to strengthen them in their sore temptation.

(c) The peril of their situation is set forth in verses 4-8. Some think these "present the case of a Jewish professed believer who turns back from Christ after advancing to the very threshold of salvation," but who never experienced real faith.

But we differ, and hold the opinion that a true believer is meant. It is not said, however, that such an one will be lost (indeed the opposite is shown to be the case (v. 9), but this warning is given to keep him from being lost.

(d) Their encouragement in the premises follows (vv. 9-20). They were bringing forth the fruit of the Spirit, let them thus continue in well-doing (vv. 10-12). Their salvation was secured by the divine promise confirmed by the divine oath (vv. 12-18). Nay more, they had laid hold upon the hope, which as an anchor of the soul had entered into that which is within the veil. Jesus Himself was their hope, and He had entered there "an high-priest forever after the order of Melchizedec."

Melchizedec a Type

We are now brought back again to Melchizedec, who is described and compared with Christ (7:1-3).

For his historical record see Genesis 14:17-20.

He is a type of Christ in his office as a king-priest (cf. Zech. 6:12, 13); in his name "king of righteousness" (Isa. 11:5); and his location "king of Salem," i. e., peace (Isa. 11:6-9). Also in the fact that he had "neither beginning of days nor end of life."

This last does not mean that it was literally so in his case, but that so far as the record went it appeared so. Compare here John 1:1; Romans 6:9; Hebrews 7:23-25.

After this description and comparison the inspired writer shows the superiority of his order to that of Aaron in seven particulars (vv. 4-24): Abraham gave him tithes (vv. 4-6), he blessed Abraham (vv. 6, 7); he was an undying priest, i. e., so far as the record goes he did not see death (v. 8); the unborn Levi (or Levitical priesthood) paid him tithes in person of Abraham (vv. 9-10); the permanence of his priesthood, continued by Christ, implied the abrogation of the whole Levitical law (vv. 11-19); His priesthood was founded on an oath (vv. 20-22); it was not transmissible, not being vacated by death (vv. 23, 24).

The whole argument is summed up in verses 25-28.

Questions on Lesson 4

1. What seems to be the chief purpose of the author?
2. Indicate his approaches to it.
3. In what two ways is Christ shown to be a priest?
4. Name four main divisions of the digression in this case.
5. What is the meaning of these words or phrases: "Perfection," "Repentance for dead works," "the doctrine of baptism"?
6. What is the object of the warning in 6:4-6?
7. In what ways is Melchizedec a type of Christ?
8. Name the seven particulars in which his order shows superiority to that of Aaron.

V

THE PRIESTHOOD OF CHRIST AND THAT OF AARON

CHAPTERS 8-10:18

1. Christ is a priest of a better covenant than Aaron (chap. 8).

Better, not morally but efficaciously, i. e., established on better promises (v. 6), in the sense (a) that they are written on the heart rather than tables of stone (v. 10); (b) that they are universal in their application and not limited to a single people, Israel (v. 11); (c) that they bring with them eternal forgiveness.

2. Christ is a priest of a better tabernacle (9:1-14).

- (a) It is not a material but a spiritual structure (v. 11);
- (b) It is not hallowed by the blood of beasts but by His own blood (v. 12);
- (c) It stands not for temporary but eternal redemption (vv. 12-14).

3. Christ is a priest of a better sacrifice (9:15-10:18).

- (a) Not a sacrifice of calves and goats (v. 19) but the sacrifice of Himself (9:23);
- (b) Not a sacrifice to be repeated every year (v. 25) but offered only once (9:26);
- (c) A sacrifice which does away with the covenant of the Old Testament and establishes that of the New (10:5-9).

The reference to the sacrifice offered but once is worked out richly: first, the fact is stated (9:24-26); secondly, an inference is drawn from it (10:1-3); thirdly, the fact is emphasized anew (vv. 4-13), and finally its precious truth is applied (vv. 14-18).

Questions on Lesson 5

1. In what sense is the covenant of Christ's priesthood better than that of Aaron?
2. In what sense is it established on better promises?
3. In what sense is Christ a priest of a better tabernacle?

Moody Bible Institute Monthly

4. In what sense is He a priest of a better sacrifice?

5. Have you tried to work out in detail the exposition of chapters 9:24-10:18?

VI

TRIUMPHS OF FAITH

CHAPTERS 10:19-12:29

This lesson covers one of the many digressions alluded to and is first, an exhortation (10:19-25); secondly, a warning (26-31); and thirdly, an expression of comfort (vv. 32-39).

This last touches on the principle of faith and gives occasion for an exhibition of its triumph in the lives of the Old Testament saints, that makes the eleventh chapter rank with the most notable in the Bible.

1. The exhortation (10:19-25) keeps in mind that these Hebrew Christians were sorely tried by persecution and seriously tempted not merely to backslide, but to apostatize, i. e., give up Christianity altogether and return to Judaism again.

The inspired writer is seeking to restrain them from so doing by the argument that Christianity is superior to Judaism as seen in its Founder, Christ. All that was symbolized in the Aaronic priesthood is realized in Christ's priesthood.

The Aaronic priest passed through the veil of the temple into the Holy place, while Christ through His suffering humanity passed for believers into glory.

The Aaronic priests were purified from ceremonial defilement by being sprinkled with blood (Exod. 29:21; Lev. 8:30), and washed in the laver of pure water, but the Christian believer's sins are so surely put away that as priests unto God they may draw near in fulness of assurance.

Therefore, they should hold fast the confession of their faith and provoke, urge, one another to love and to good works, the means of doing which was best found in the sacred assemblies which they were not to forsake.

2. The warning (vv. 26-31) does not call particularly for explanation.

3. The comfort (vv. 32-39) is notable for its reference to the reward to be realized by the believer at the second coming of Christ. Verse 37 might be rendered "for yet but a very, very, little while," showing that the Christians of that generation were expecting Him in their own day, which should be true of every generation.

Speaking of "faith" in verse 38, Farrar says it is "introduced with the writer's usual skill to prepare for the next great section of the epistle."

What Faith Does

Entering on that section the same author remarks that it would have been fatal to the peace of mind of Jewish converts, such as here addressed, to feel that there was a chasm between their Christian faith and the faith of their past life.

Hence the inspired writer shows that there is no discontinuity of that kind. Their faith was identical with, though transcendantly more blessed than, that

which had sustained the patriarchs, prophets and martyrs of their nation.

Verse 1 of chapter 11 defines faith rather in its effects than its essence; i. e., it tells what it does, bringing the assurance of things hoped for and the proof of things not seen.

In verses 2 to 40 we have the fruit of faith, or its effect, in detail.

In 12:1-4 we have the testimony of faith, in verses 5-11, its comfort, in verses 12-17, its duty, in verses 18-24 its encouragement, and in verses 25-29 its warning.

It is noticeable that passing from particular to general illustrations of faith, we have in 11:32-34 those of active, and in verses 35-38, those of passive faith, most of which are gathered from the books of Joshua, Samuel, Kings and Chronicles, though doubtless the time of the Maccabees is also in mind.

Verses 39 and 40 may be paraphrased thus: These all had good witness borne to them through their faith, but still they did not see the fulfilment of the one great promise, which awaited the dispensation to follow.

The "witnesses" of 12:1 are not "spectators" of us on earth, but "testifiers" to us of what faith can do. In other words they are those of the preceding chapter from whose lives we are to learn.

The remainder of the verse is athletic in its figures of speech. The athlete lays aside every heavy or dragging article of dress, and so we should throw off "the clinging robe of familiar sin," "looking unto Jesus" not only as a higher example of faith than any one previously named, but as "the author and finisher of our faith." From Him our faith comes, and by Him it is sustained to the end.

The reference to Esau in verses 16 and 17 is ambiguous, and may mean that so far as his father, Isaac, was concerned, there was "no place of repentance," in the sense that Isaac had no power to change his mind and alter his promise. Or it may mean that Esau could not avert the earthly consequences of his folly, or regain what he had once flung away.

And another says, "The text gives no ground for pronouncing on Esau's future fate, to which the inspired writer makes no allusion whatever."

Notice six particulars (some try to discover seven) in which Mt. Sinai and Mt. Zion are contrasted in verses 18-24.

Questions on Lesson 6

1. Divide the chapters of this lesson into four main parts.
2. Give in your own words the substance of the exhortation.
3. How does 11:1 define "faith"?
4. Give an outline analysis of chapters 11 and 12.
5. What books of the Bible furnish most of these examples of faith?
6. How would you explain 12:1?
7. How would you explain the reference to Esau?
8. Do you find six (or seven) particulars of comparison in verses 18-24?

VII

CONCLUDING EXHORTATIONS

CHAPTER 13

Farrar thinks that the exhortations of this chapter being mostly of a general character, probably formed a characteristic feature in all the Christian correspondence of this epoch—interesting, if true.

1. Brotherly Love, verses 1-3.

A virtue undreamed of until the time of Christianity, but peculiarly necessary among members of a persecuted sect like these Hebrew Christians (cf. Rom. 12:10, 1 Thess. 4:9; 1 Pet. 1:22; 1 John 3:14-15). Here it was expected to take a very practical turn, made necessary by the absence of places of public entertainment like our hotels and boarding houses (Rom. 12:13; Tit. 1:8; 1 Tim. 3:2; 1 Pet. 4:9).

For illustrations of the latter part of verse 2 see Genesis 28:2-22; Judges 13:2-14; also, Matthew 25:35-40.

If Paul was the writer of this epistle, how particularly touching is the reference in verse 3.

"Being yourselves also in the body," may be related to what he says to the Colossians (1:24; see comment).

2. Chastity, verse 4.

Light is thrown on the meaning here by the R. V. (Cf. Acts 15:20; 1 Thess. 4:6). The gospel of Christ introduced a wholly new conception of the sin of fornication which among the heathen was not regarded as a sin.

3. Contentment, verses 5, 6.

"Conversation" here means "your turn of mind," let it be "free from the love of money." The rest of the section gives a good reason for such trustfulness.

4. Steadfastness and Heavenly-mindedness, verses 7-16.

Verse 7 is rendered in the past tense in the R. V., "Them that had the rule over you," which is more consistent with the words "whose faith follow."

"The end of their conversation" means "the outcome of their life and testimony."

Their "faith" is expressed in the terms of verse 8, to which the readers are further exhorted in verse 9.

The close of verse 9 points back again to the Jewish ceremonials they had left and to which some of them were being tempted to return again. Such sacrificial altars they did not require as they had a better one (v. 10). Christ Himself is the Christian's "altar" as well as that which is upon it. On Him the Christian feeds in a heavenly and spiritual sense.

Verse 13 is another of the many exhortations for these Jewish Christians to separate themselves from their past, at whatever cost, for Jesus' sake, while verse 14 offers the encouragement for them to do it (cf. Phil. 3:20).

The sacrifices we have to offer through Christ are not the bodies of beasts, but thanksgiving and good works (vv. 15:16).

5. Spiritual Obedience, verse 17.

(Continued on page 522, col. 3.)

The Seventh Annual Conference of the Hebrew Christian Alliance of America

By Rev. Elias Newman,

Administrator of the Chicago Jewish Mission of the Christian Reformed Church
and Member of the Executive Committee of the Hebrew Christian Alliance

WE MET together for five days, June 13-17. Our meeting place was the old Asbury M. E. Church now occupied by the City Mission, in the busy and beautiful city of Buffalo, N. Y.

On Monday night the usual reception of delegates took place, refreshments being served by the local ladies.

The chair was taken by Rev. Henry L. Hellyer, the retiring president, speeches of welcome being given by the president, by Rev. S. B. Farrall, D. D., President of the Protestant Ministerial Association of Buffalo, Rev. C. McLeod Smith, D. D., Secretary of the Buffalo Church Federation, Dr. L. Knell, chairman of the advisory committee of the Buffalo Hebrew Mission, and Dr. F. H. Underwood, also of the Buffalo Hebrew Mission.

The mornings were devoted to devotional exercises, conducted by Rev. Max I. Reich, Rev. J. M. Levy, Rev. A. R. Kuldell, and Mr. Langford. On Tuesday morning Rev. Max Reich gave a wonderful exposition of the Fifty-first Psalm, "The confessional of penitent humanity, and prophetic of Israel's national repentance."

On Tuesday afternoon the election of officers resulted as follows: Rev. Max I. Reich, a member of the Society of Friends, member of Philadelphia Local Branch of the Hebrew Christian Alliance, and editor of the *Quarterly*, was elected president; Rev. Maurice Ruben, a minister of the United Presbyterian Church, and superintendent of the New Covenant Mission, Pittsburgh, Pa., was elected general secretary; Rev. J. R. Lewek, a member of the Congregational Union, Chicago, Ill., and superintendent of the Chicago Gospel Mission to the Jews, the indefatigable recording secretary and treasurer, was again reelected; Rev. A. Lichtenstein, a Baptist, of Tulsa, Okla., first vice president; Mr. Harry Brown, of Toronto, Ont., second vice president; and Mr. John Solomon, superintendent of a Cleveland Jewish Mission, third vice president.

The following constituted the executive committee: Rev. I. Gitel, Philadelphia, Pa.; Rev. E. S. Greenbaum, Newark, N. J.; Rev. Joel Levy, Philadelphia, Pa.; Rev. M. J. Levy, Washington, D. C.; Rev. Elias Newman, Chicago, Ill.; Rev. John L. Zacker, Philadelphia, Pa.

Some splendid addresses were given each day while sitting around the table, by the following gentlemen: Rev. A. B. Machlin, superintendent of the Buffalo Hebrew Mission; Rev. D. J. Neugerwitz, superintendent of the Montreal Jewish Mission; Rev. Mr. Langford, superintendent of the Anglican Mission, Toronto, Ont.; Rev. Dr. Russell of the

First Baptist Church; Rev. A. H. Gordon of the Delaware Ave. Baptist Church; Rev. C. D. Broughton, Church of the Ascension, Protestant Episcopal; Rev. John D. Campbell, of the Presbyterian Church; Rev. Oscar Krauch, St. John's Lutheran Church; Rev. E. H. Dutton, secretary of the Baptist Union; and a number of Y. M. C. A. secretaries and representatives.

Among the special addresses given can be mentioned, "Christianity as a Religion Rooted in History and Experience," by Rev. Max I. Reich; "The Criterion of Hebrew Christian Discipleship," by Rev. Henry L. Hellyer, and "Our Message to the Jews," by Rev. Joel Levy.

Papers were also read by Rev. Mark Malbert of Ottawa, Ont., Rev. A. R. Kuldell, Rev. John L. Zacker and the writer of this report.

The paper given by the writer on "The Jewish Peril, the Bogy of Anti-Semitism's International Conspiracy," was received by a rising vote of thanks and ordered to be printed in the *Quarterly* and as a special booklet.

A resolution offered by the writer was unanimously adopted as follows:

"Whereas, A wide-spread Anti-Semitic agitation is being encouraged throughout Europe and, for a year, in this country also, so that various publications are fostering suspicion, distrust and hatred against our Jewish fellow-citizens; and

"Whereas, We consider all such agitation entirely undeserved, being intolerant and un-Christian,

"Therefore, Be It Resolved, That the Hebrew Christian Alliance of America, gathered together at its seventh Annual Conference in Buffalo, N. Y., denounces such agitation and expresses its entire disbelief in the accusation to which wide publicity has been given, that the Jews are engaged in a secret conspiracy to subvert the Christian civilization of the world.

"We deeply deplore this libel upon the Jewish race and respectfully appeal to the leaders, pastors and members of the churches of Christ in America to repudiate the same, as foreign to the spirit and purpose of America, and that of the church of Christ."

On Friday afternoon the sacrament of the Lord's Supper was celebrated, presided over by Rev. Henry L. Hellyer, and assisted by Rev. M. J. Levy, Rev. Elias Newman and Rev. Harry Brown; Rev. Max I. Reich giving an address on the Cross of Christ.

At the evening meetings short testimonies were given by Mr. Burgum, Mr. Friedman, Miss Kern, Miss Brown, Mrs. Kandel and others.

An interesting event was the baptism

of two young Jews, the converts of the local mission in the First Baptist Church, by Dr. Russell; and also the baptism of Miss Vera Gitling, of Chicago, by the Rev. Henry L. Hellyer.

On Friday noon, while sitting at lunch in the Y. M. C. A., some ten or twelve Moody Bible Institute graduates held a re-union, and led by Rev. Norman H. Camp, of the Chicago Hebrew Mission, sang the famous song, "God Bless the School That D. L. Moody Founded."

Among the many decisions, and perhaps the most important, was the decision to co-operate with the Moody Bible Institute in establishing a chair for the training of qualified missionaries for the Jewish field. Rev. Joel Levy, a consecrated and qualified Hebrew and Talmudic scholar, was unanimously chosen for the post should the negotiations prove successful.

The Alliance also pledged itself to raise the sum of \$4,000 per year towards the expense of such a chair.

The Christian people of Buffalo treated us royally, and we are thankful to them all.

The Hebrew Mission in Buffalo is making rapid progress under the leadership of its enthusiastic superintendent.

Next to the Christian people of Buffalo, our thanks are due to the Buffalo Hebrew Mission, and to Rev. and Mrs. A. B. Machlin and their workers.

All our conferences have been better each year, but this seventh was the best of all.

We were invited to meet next year in Toronto, Ont., and the invitation was accepted.

LESSONS IN THE EPISTLE TO THE HEBREWS

(Continued from page 521.)

6. Prayer for the writer, verses 18, 19.
7. Benediction, verses 20, 21.
8. Conclusion, verses 22-25.

Questions on Lesson 7

1. What is Farrar's idea about these exhortations?
2. What two practical applications of brotherly love are indicated in the lesson?
3. How are we to understand verse 4?
4. Why may true Christians be content?
5. What summing up of the Christian's faith is found in verse 8?
6. How would you explain verses 9 and 10?
7. What sacrifice has the Christian to offer?
8. Memorize the benediction of verses 20, 21.

Moody Bible Institute Monthly

Letters to and From the Editors

HE WOULD CHANGE THE TERMINOLOGY

"207 E. College St.

"Oberlin, O.,

"Editor, Moody Bible Institute Monthly,
"Chicago, Ill.,

"Dear Brother—

"Permit me to offer a suggestion regarding terminology in the controversy that is so prominent these days over theological views.

"I read your magazine with much interest and profit, and in general I sympathize with your views. But I do not like the use of the terms 'modernists' and 'modernism.'

"I hope I am a modernist. I read the daily papers, because I am interested in what men are thinking and saying and doing these days. There is no virtue in being old-fashioned just for the sake of being old-fashioned. Things are not good or bad because they are new or old. What we are wanting is the truth, whether it has been believed for centuries or has been newly discovered. Of course not all discoveries are the truth. As one of our American humorists has said, 'It is better not to know so much than to know so much that is not so.' Yet, to my mind, using the term 'modernism' as a term of reproach is both inaccurate and indicative of a wrong attitude of mind.

"Neither do I like to see the contrasted views described as orthodox and heretical, or sound and unsound, for these terms seem to me to indicate an attitude of censoriousness and self-righteousness.

"Christian truth is so broad, and the best and wisest of us have such an inadequate grasp of the whole truth that it appears presumptuous for any of us to speak in a derogatory way of those who do not see things as we do. What we need is Christian charity and courtesy, coupled with a faithful testimony, a bold witness-bearing to the truth as we see it.

"I believe that a more proper nomenclature for the two camps would be 'evangelical' and 'Unitarian', or 'conservative' and 'liberal.'

"Furthermore, I am convinced that we cannot win over the liberal wing by ridicule or persecution or malice, but we must make our case; we must 'deliver the goods.'

"I know from my own experience and observation that many conservatives are unwilling to come out unequivocally because they do not want to be classed with the narrow-minded, hot-tempered, Pharisaical champions of the faith, who are ready to 'bawl out' any one who does not agree with them.

"Let us have constructive Bible teaching, emphasizing the Christian fundamentals in a Christ-like spirit.

"Faithfully yours,

"John P. Davies."

II

CALL FOR A DAY OF PRAYER

"Missoula, Mont.

"Editors, Moody Bible Institute Monthly:

"The last two months the Lord has laid it upon my heart to call a weekly 'Special Day of Prayer' that all the Christian people might pray unitedly.

"This day was set aside during the series of evangelistic meetings at the various places I have visited.

"Souls have been saved, wrongs have been righted, and the people have heard the Word of God to their spiritual edification.

"I am wondering if this would not be the will of the Lord for all pastors, teachers, evangelists, and conference leaders to do?

"Surely there are many others that are doing so with blessed results of God's power coming down to save and sanctify the souls of men, women, and children.

"I have been thinking about the thousands enrolled in the Great Commission Prayer League, who are praying unitedly for revivals all over the world. Would it not be well to call Christian people together everywhere, for days of prayer and fasting?

"Jesus said, 'This kind can come forth by nothing, but by prayer and fasting' (Mark 9:29).

"We all recognize that Satan is the same, and with nineteen hundred years more experience than during Christ's time.

"We all know that conditions are outwardly polished, and civilized, educated, cultured, and refined people boast of our great progress, but conditions are terrible wherever I go, and what can we Christians do better than call the people together for fasting and prayer?

"There is going to be a turning one way or the other. Shall we let Satan have his way right along? Or, shall we not ask God unitedly, at many places all over the United States, for His divine intervention?

"Wishing, praying, and longing, I remain

"Yours very prayerfully,

"J. T. Larsen."

III

KIND WORDS FOR THE MENNONITES

(The following letter explains itself.—Editors.)

"The Reverend A. Augspurger,

"Pastor, Mennonite Church,

"Saybrook, Ill.,

"My dear Brother:

"I have yours of June 6 with reference to a report that the Moody Bible Institute teaches that the Sermon on the Mount is the constitution of the kingdom to be established on the earth when Jesus comes again, and is not binding upon Christians in this dispensation.

"You characterize this report as a 'charge,' and you are right in doing so. It would be a serious charge indeed, if

it were true, but happily it is not true. The Sermon on the Mount, as we understand it, contains the principles of the kingdom of Heaven, with special reference to the millennial earth; but that does not mean that it has no application to believers at the present time. It is a standard of righteousness held up before all the redeemed in Christ Jesus, and to attain unto which in our daily conduct the Holy Spirit has been given unto us. Please let it be known far and near among your brethren that this is our position.

"You also mention a report that the attitude of the Institute towards the Mennonites during the war was one of hostility and contempt because of their non-resistant doctrines.

"I can hardly imagine any one saying that who really knows the Institute. During the war we stood by the Government in every way, and in our public utterances set forth our views as to the Christian's duty in the premises. But we kept in mind those whose conscientious scruples withheld them from bearing arms; and we expressed our satisfaction that the Government recognized their scruples and had other ways for them to serve their country in its hour of need.

"You are aware that there were some who professed conscientious scruples at the last moment just to escape the draft; and for them you Mennonites yourselves must have felt something bordering on contempt. But they were in a different class from you.

"No, we are on record as to the esteem in which we hold you, beloved brethren, and especially for your piety and the persecution you have suffered for righteousness' sake.

"It is a pleasure also to add that we have at least one Mennonite on our Faculty, three or four Mennonites employed in other capacities in the Institute, and several from time to time in our student body. Our fellowship with all of these is of the happiest character.

"Fraternally and cordially yours,

"James M. Gray."

"Only a thought; but the work it wrought
Could never by tongue or pen be taught,
For it ran through a life like a thread of gold,

And the life bore fruit a hundred fold.

"Only a word; but 'twas spoken in love,
With a whispered prayer to the Lord above;

And the angels in heaven rejoiced once more,

For a new-born soul entered in by the door."

"I expect to pass through this world but once. If, therefore, there be any kindness I can do to any fellow-being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again."

—Channing.

What Other Editors Are Saying

J. H. Ralston

The purpose of this department is to give the views of editors of periodicals, chiefly religious, on matters of interest to our readers. In publishing what they say, we are simply endeavoring to give information with no intention of endorsing or repudiating the views printed, although from time to time, comment may be made upon them in our editorial pages.—Editors.

FUNDAMENTALISTS

Herald and Presbyterian

What is a fundamentalist? We should say that he is one who believes in the fundamental doctrines of Christianity. But how are these fundamentals determined and classified? By the consensus of evangelistic faith as expressed in evangelical creeds for centuries. The words, evangelical and fundamental doctrines, have fixed meanings. Churches may differ on many points, but where they believe in God the Creator of heaven and earth, and in the deity, atonement, and resurrection of Christ, and in the inspiration of the Scriptures, and the Holy Spirit, and in salvation by faith, and in godly living, and a future state of rewards and punishments, they are evangelical.

We note, however, a disposition on the part of certain writers of the liberal or unevangelical school to draw a new line of theological separation by assuming that all who oppose their rationalistic views are premillenarians, and that "fundamentalism is identical with or at least includes premillennialism."

We are also told that the premillenarians themselves have drawn this line and declare their doctrine a fundamental of the evangelical faith; but prominent premillenarians deny this.

We have two suggestions. First, no body of Christians has a right to amend the fundamentals of evangelical faith and continue to call them fundamentals. They may make their own creed and put in what they wish. They may prepare a list of Baptist fundamentals, or Quaker fundamentals, as expressing their own faith and terms of communion. They may include immersion as the only baptism, or a repudiation of all water baptism, but to declare these fundamentals without qualification is to deny the Christian character of all churches that disagree with them. They have no right to misuse well-established and universally understood names. There are laws against misbranding or using false labels on merchandise, and it is just as bad to use a false label on a philosophy or theology.

Second, the assumption of certain liberal writers that fundamentalism means anything more than the settled evangelical system is, in some cases, and we suppose generally, mere camouflage. We have just read an article in which the writer glorifies the rationalistic plea as in contrast with fundamentalism, in which he gathers together the peculiar

distinctive principles of a dozen of the smaller denominations. The only effect of such an article is to discredit evangelistic religion by falsely attributing to it all the oddities and follies of individual writers or small circles of unbalanced people.

We have also read an article in which it is assumed that the theological combat of our age is between liberals and premillenarians. The writer grows witty over the "copybook type of inspiration" and certain interpretations of prophecy. He manifests not only irreverence, but ignorance.

The combat line is between destructive liberalism and evangelical conservatism. Some conservatives are premillenarians and some are not, just as some are immersionists and some are not. Christian denominations recognize a present existing unity among the followers of Christ and refuse to be separated, either by rationalistic enemies or by brethren who may magnify distinctive doctrines beyond their proper proportion.

THE REAL RAILROAD OWNERS

New York Tribune.

For many years the public has confused railroad control and management with railroad ownership. In disputes before the Interstate Commerce Commission over rates or with employees over wages, it has visualized, on the one side, a little group of railroad presidents and magnates, and, on the other, a vast army of shippers or of railroad workers. Rate concessions or wage concessions were supposed to be wrung from high-salaried operating managers and millionaire directors.

This was an absurdly theatricalized picture. Railroad control has remained in a few hands. But ownership and investment interest have become more and more diffused. In 1920 the average number of railroad employees was 1,993,524. But including bondholders, depositors in savings banks and holders of insurance policies in companies which have enormous investments in railroad securities, those with an investment interest in railroad prosperity vastly outnumber the railroad workers. The savings banks, holding nearly \$1,000,000,000 of railroad bonds, have 10,000,000 depositors. And there are millions of policyholders in insurance companies which own \$2,000,000,000 or more of railroad securities.

The railroads are being run at a loss (their deficit for February was \$7,205,000) for the benefit of the 1,993,524 employees. But ten to fifteen times that many people are sufferers from operation on this abnormal basis. They have suffered more or less silently so far. The conflict before the Federal Railroad Labor Board at Chicago has been stage,

as usual, as one between nation-wide labor organizations and a handful of railroad presidents and directors. In fact, it is nothing of the sort. It concerns the millions of people with a financial stake in the roads, who look to the government and its agencies, as well as to the managers and directorates, to restore normal economic operation.

THE MINISTRY ATTRACTS FEW

The United Presbyterian, June 23, 1921.

The recent Survey of the Council of Church Boards of Education, a pamphlet of twenty pages, bristles with startling facts concerning the increasing shortage of ministers and the rapidly decreasing number of students entering the theological seminaries. It shows a rapid decrease in the ratio of students to the population of the country, to the communicants of the churches, to the number of college graduates, and to college graduates entering other learned professions. Both of these comparisons covered a period of twenty-five years or more, and therefore the result could not be attributed to the war.

The Congregational church some years ago reported that her theological students had decreased 31 per cent in eleven years. The report showed a loss each year, from death and other causes, of 200 ministers, and an accession of 100, a net loss in her ministry of 100 each year. The report also showed 1,140 vacant pulpits. Fifty-eight leading theological seminaries recently reported 700 students less than twelve years ago.

Two years ago 110 professors, representing fifty-three seminaries, met in Cambridge, Mass., to discuss this problem. Their finding was similar to the figures given above. Dr. MacKenzie, president of Harvard Seminary, reviewing the situation, showed that in 1915 there were in our seminaries 1,000 fewer students than in 1895, although the membership of the churches had increased greatly during that period.

The records of the Presbyterian church show that during the twenty years between 1885 and 1905, the candidates for the ministry in that denomination decreased from 1447 to 779, while the membership of the church increased 200,000.

CONTRIBUTIONS BY PROTESTANT CHURCHES FOR 1920

Christian Observer, Presbyterian, South, June 29, 1921.

The gifts of Protestant churches in America for all purposes during the year 1920 amounted to more than \$200,000,000, according to statistics compiled by Dr. William E. Lampe, of Philadelphia, secretary of the United Stewardship Council. The Southern Presbyterian church led all denominations in the United States in per capita gifts to benevolent causes during 1920. Each member gave \$11.81. The per capita gift of United Presbyterians was \$9.43, making that denomination second.

Moody Bible Institute Monthly

DON'T LIKE PROFESSOR RALL'S BOOKS

Eastern Methodist, June 16, 1921.

Another book by Professor Rall is added to the course by the Bishops, and his other book condemned at Des Moines again heads the list! The Bishops think more of him than the General Conference at Saratoga did, for there it bowled him and his blasphemous ritual revision out of the Conference with practically unanimous vote. And at Des Moines his shabby *New Testament History*, slurring all great events in Christ's life, practically denying His Messianic mission, asserting "He died for His kingdom," whatever that can mean, and a wholly unworthy book, was one of the books in the condemnations unquestionably. With scores of world famous books on the life of Christ to select from, what does the orthodox Methodist think of Rall?

THE MORAL OF BOLSHEVISM

The San Francisco Chronicle.

We are beginning now to see the uses of Bolshevism. Unlike those of adversity, they are not sweet, but they are instructive. Frightfully costly as its experiments have been, they may, after all, prove worth while to the world. They have demonstrated the emptiness of theory after theory that has for centuries captivated a certain type of mind, demonstrated it on so large a scale and in such detail that the result is too plain to be disregarded. When the chief apostle of communism, who has had the aid of one of the great organizing geniuses of the country, confesses that they have been unable to organize these academic theories to beat the operation of the natural laws of economics and of human psychology, their doctrine is pretty thoroughly exposed as a humbug. And that is worth a good deal.

THE BIBLE SELF-AUTHORITATIVE

The Watchman Examiner, June 30, 1921.

Dr. E. Y. Mullins says: "The Scriptures speak with authority, as does no other literature in the world. This authoritative note which rings so clear in the Bible is not due to anything external to itself. No court made it authoritative by decree. No church council made it so by decision. No pope made it so by hurling anathemas at those who denied it. The early church councils in the second, third and fourth centuries did not make the Bible authoritative. They simply recognized the authority of the Book itself. The canon of Scripture under God took care of itself. It was inevitable that this dynamic and mighty literature would come together in a vital and organic unity since it was all created by one common life and power of God. Behind this Scriptures and authoritative-ness of the Scriptures of the Old and New Testaments is their inspiration."

AUGUST, 1921

Young People's Society Topics

John C. Page

August 7

"Thy Will be Done—with My Pleasures"

Matthew 6:7-15

There are lots of good times in life but the end of life is not to have a good time.

The instinct for pleasure and play is God-given. Like every other faculty and capacity, it must in Christian living be kept properly related to the will of God. There is no real satisfaction in any created thing if used apart from the will of the creator. He, and not it, alone can satisfy the soul.

The insufficiency of pleasure in itself is demonstrated in an experience recorded in Ecclesiastes 2:1-11. These verses should be read in the study of this topic. Houses and vineyards, gardens and orchards, lakes and woodlands, servants, possessions, cattle, silver, gold, treasure and everything that the eye could desire and the heart wish for, this man had. Was he satisfied? Look at verse 11 for the answer. "Then I looked at all the works that my hands had wrought and the labor that I labored to do and behold all was vanity and vexation of spirit and there was no profit under the sun." Such is life yesterday, today and always, if it is fixed on things "under the sun." There may be present gratification but heart satisfaction never.

If the reason for this is sought, the seeker need not go far in order to make a discovery. Turn over the leaf to the next chapter of this same book and look at verse 11. Read it in the Revised Version. "He hath set eternity in their heart." Here is the secret—in every heart there is capacity for God and a sense of eternity. That which is merely human and temporary can never satisfy this eternal longing. As Augustine said: "Thou hast made us for Thyself and our hearts can never rest until they rest in Thee."

Will this cramp and cripple the life of youth or of young manhood and womanhood? Intelligent and wholesome Christian experience answers, "No." The best in Christian character and career can be attained only as we "walk in the light." As well expect the flower to bud and blossom without sunshine and shower as to expect the Christian life to develop apart from "the light of thy countenance." Any pleasure that dims this light dwarfs the life.

August 14

True Temperance in Heart and Life
1 Thessalonians 5:4-11

The first of Paul's letters to the Christians in Thessalonica was written for a two-fold purpose. First, to comfort and encourage those who were passing

through persecution for their Christian faith, and second, to incite them to progress and growth. The one preventive against backsliding is to be continually going forward. The greatest peril of the Christian life is the peril of not growing. Hence the apostles' appeal beginning with the fourth chapter "to abound more and more." He would have them abound in self-control (4:2-8), in brotherly love (4:9-10); in quietness, industry and honesty (4:11, 12); and in knowledge concerning things to come, especially matters pertaining to the resurrection of the Christian believer and the second coming of Christ (4:13-18).

Christians are here addressed as brethren and are clearly distinguished from the world. The world says "peace and safety," even when the Day of the Lord is about to break, the day of the Lord's wrath and judgment which follows the removal of the true church as described in 4:17, 18. The world is in darkness, hence its parrot-like chatter of "peace and safety." But the Christian is not in darkness concerning these coming events. He is a child of the day and of the light, which fact brings with it the obligation of "true temperance in heart and life."

The first requirement of such a life is to "watch and be sober," that is, to be alert. Watchfulness against carnal indulgences which dim spiritual vision and blunt spiritual sensibility. To this end we must be guarded and fortified, having on "the breast-plate of faith and love, and for a helmet the hope of salvation."

The breast-plate is used to protect the heart-life. "Nothing availeth but faith which worketh by love." Not faith as a mere profession but a faith that works not for name or fame but in love. "The helmet of salvation" is a most suggestive phrase. The helmet protects the head, the seat of the brain, the place of mental power. Salvation is for the head as well as the heart. The head must be instructed as well as the heart enlightened. Otherwise we shall not be ready to give a reason for the hope that is in us.

August 21

Lessons from the Book of Ruth
Ruth 1:14-22

The first lesson from the book of Ruth is one of warning. Elimelech in a time of testing fails to trust God and runs away to Moab. It is a case of backsliding through distrust or unbelief. In verse 1 Elimelech goes to "sojourn" in the country of Moab. In verse 2 he "continued" there and in verse 4 we find that he and his family dwelled there "ten years." When one leaves the life of faith and goes to Moab, it is not with the intention of staying long, but the backslider becomes reconciled to the lower ground of experi-

ence and is rescued only by a miracle of God's grace.

The second lesson may be gathered from Naomi. Her name means "pleasantness" but complaint and bitterness of spirit characterize her utterances (1:20, 21). Her experience in Moab is very instructive. First, she was "left." Those upon whom she leaned were taken away. Then "she arose." A timely word concerning the plentiful supplies of Canaan reached her and created a longing and decision to return home. Like many another wanderer she said, "I will arise and go." There is always an aching void in the hearts of those who leave Canaan for Moab, and they never are happy until they return.

Ruth and Orpah present a startling contrast. Outwardly their actions appear to be the same, inwardly they are very different. Both start to follow Naomi to Canaan but only one went the whole way. Both were moved by sympathy with Naomi, but Ruth alone "Clave unto her;" that is, she was steadfastly minded in the matter. Orpah was emotional, but Ruth was determined. Orpah returned to her false gods but Ruth had made the decisive choice of Jehovah, the God of Israel, and gives expression to that choice in the words of verse 16, "Thy God shall be my God." Out of this steadfast faith and decisive choice there issue the beautiful life and character of this woman. Simplicity in life, sincerity of heart, steadfastness of faith and humility of soul, are in her case the fruit of a living, vitalizing faith in the living God.

August 28

The Ten Commandments in the Life of Today

Exodus 20:1-17

During a recent visit to a New England town where the writer first confessed Christ as his personal Saviour, he was informed from reliable sources that the pastor of the church had strongly objected to the teaching of the Ten Commandments to the Sunday-school children because they were not up to date. That same preacher had also declared himself against the inspiration of the Bible and the deity of Christ. Modernists of this type usually consider themselves to be in advance even of the Lord and wait impatiently for Him to catch up with them in their marvelous progress. It should be said that the people of that church had the grace and grit to oppose such teaching and to demand a change of leadership, which demand was granted.

The Ten Commandments are intended to regulate and control the varied relationships of life. These relationships existed before the commandments were given and were partially regulated and controlled by conscience, but conscience, like every other faculty, is dimmed and darkened by selfishness and sin. An unchanging standard was necessary and God gave that standard in the Ten Com-

mandments. Conscience needs the Ten Commandments as a builder needs his plumbline.

These commandments should be instilled into the minds of all generations. They act as the greatest check on lawlessness that the world has ever known. They should be taught in all of our day schools. We must distinguish clearly between the Ten Commandments and the gospel. They are entirely different. The commandments are advice or counsel. They tell us about things to be done or not to be done. The gospel,

on the other hand, is not merely good advice, but good news telling us of something that has been done, of a Saviour who died for our sins and was raised again in acknowledgment of our justification. This is a piece of good news. It is the testimony of God concerning His Son and it is the power of God unto salvation to everyone that believeth. Those who believe and are saved are also indwelt by the Holy Spirit of God. The fruit of this indwelling is love. "Love worketh no ill to his neighbor," therefore, love is the fulfilling of the law.

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

CAN MARRIED PEOPLE GO TO HEAVEN?

B. N., Guthrie, Okla.

Question: According to Luke 20:34, 35, can married people go to heaven?

Answer: While Christ says that they who are worthy to attain unto that world neither marry nor are given in marriage, He is referring not to the present life but to the life that follows the resurrection. It is even clearer in Luke than in Matthew or Mark.

DECEIVING THE SICK

P. B., Bluffton, O.

Question: Is it right to deceive a patient when the motive is purely for his good?

Answer: In our judgment the sick should not be deceived. Deception reacts upon the character of the deceiver. At best the deception of a patient is only for his supposed good, while the truth is always more wholesome than a lie. If the condition is serious, all the more need that the patient know in order to make sure he is in health spiritually.

MISSING THE RAPTURE

J. B. N., Caledonia, N. Y.

Questions: Are there two classes of saved people? At the time of the Rapture will one class be left behind to go through the Tribulation?

Answers: There are two classes of saved people, the spiritual and the carnal; the mature in Christ and the babes in Christ; those who are watching and zealously serving, and those who are worldly and indifferent. In our judgment all who are members of Christ's body will share in the Rapture. Certain professing Christians will be left behind and pass through the Tribulation, but not any who really belong to Christ.

THE FUNDAMENTAL ERROR OF RUSSELLISM

H. D. G., Elkhart, Ind.

Question: What is the fundamental error of Russellism?

Answer: All fundamental errors of Christian doctrine usually are concerned with the person of Christ. Russellism teaches that Christ was a created angel, not God, and that He became only a perfect human being. His human existence ended upon the cross. He never rose from the dead and nobody knows what became of His body. Being a mere man no real value attaches to His death. Man will have another chance, during the millennium, which will decide whether or not he shall have everlasting life or extinction of existence.

THE CHRISTIAN AND THE GOVERNMENT

J. M., Calvin, N. Dak.

Questions: Should the Christian seek to make his government Christian? Should he be eager to see Christian men in office? Have we any ground for hoping to make any government Christian before Christ comes? To what extent is the Christian to try to improve his government?

Answers: Judging from the past it would seem futile to expect to make any government Christian, but it is the Christian's duty as a citizen to do what he can to improve his government, by advocating just laws, by keeping the laws and helping others to do so, by voting for good men, and by himself becoming the highest type of official. There will be no perfect government in this world before Christ returns to reign.

PREACHING TO THE SPIRITS IN PRISON

C. K., Saginaw, Mich.

Question: Will you please explain 1 Peter 3:18-20?

Answer: Among several leading explanations we would give two: (1) Dr. C. I. Scofield paraphrases the passage thus: "Christ was quickened by the Spirit, by which Spirit in the days of Noah, while the ark was preparing, and the long-suffering of God waited, He preached to those who are now imprisoned spirits," awaiting the judgment.

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(2) Dr. R. A. Torrey is of the opinion that Christ was quickened in His spirit by the Holy Spirit, in which Spirit He heralded to the evil spirits in prison (i. e. the fallen angels, 2 Pet. 2:3, 4) the triumphs of His kingdom. Dr. James M. Gray agrees with Dr. Torrey except that the message that Christ heralded was "His triumph over His enemies through the Cross" (*Christian Workers Commentary*, page 425).

IS THE PENTECOSTAL MOVEMENT OF GOD?

O. F. C., San Jose, Calif.

Questions: Is the modern pentecostal movement of God, or of the Devil? Does the Holy Spirit manifest Himself by making one lie on the floor unconscious for hours, sometimes uttering sounds impossible to understand? How do you explain Acts 2:38,39? Do we receive the Holy Spirit when we are saved?

Answers: If the pentecostal movement is of God, some features of it have been perverted by the Devil. The New Testament instances of the coming of the Holy Spirit do not record such physical phenomena as you relate. The only two who became unconscious and lay upon the floor never recovered (Acts 5:2, 10). Many good people are connected with the pentecostal movement, true to Christ and zealous for the salvation of souls, but in our judgment they are misled about the gift of tongues.

The words in Acts 2:38,39 are to be taken literally. The gift of the Holy Spirit is to be expected at the time of salvation, but separate experiences and fillings may and should follow.

DISTINCTIONS BETWEEN PRE-MILLENNIALISM AND POST-MILLENNIALISM

J. R. E., Rantoul, Kan.

Question: Please give a concise statement as to what Premillennarians and Postmillennarians believe."

Answer: In general terms the views of the postmillennarians may be summed up under four heads: (1) Under the present spread of the gospel the world will gradually improve and become Christianized, after which Christ will return. (2) Christ's kingdom is spiritual and is now in process of being established (Matt. 13:31-33). Christ is now reigning, and increasingly so, as seen in better laws, improved conditions in society, and a more Christian feeling among the nations (John 18:19, Rom. 14:17). (3) Concerning the resurrection some think it is spiritual; but if bodily and future, then it is a "general resurrection" occurring at one time (John 5:28). (4) Concerning the judgment, they teach that there is to be one general judgment of the living and the dead (Acts 17:31).

The position of premillennarians is the opposite: (1) The visible kingdom of the Lord Jesus Christ awaits the return of Christ in glory (Luke 1:32-33; Matt.

24:29, 30; Matt. 25:31-34; Acts 15:15-17). (2) The present age is a mixture of good and evil, wheat and tares, which condition will prevail until Christ comes (Matt. 13:38-43). (3) In this age while the triumphs of the gospel will be great it includes also an apostasy of the professing church (2 Tim. 3:1-8; 2 Pet. 3:3-7; 2 Thess. 2:3; Rev. 3:14-22). (4) There will be a first and a second resurrection between which will come the millennial kingdom (Rev. 20:2-6; John 5:28, 29; Dan. 12:2-3). (5) In connection with the first resurrection is the Rapture (1 Thess. 4:16, 17; 1 Cor. 15:51, 52). (6) A judgment of the wicked who are living will precede the millennium, and a judgment of the wicked dead will follow (Matt. 25:31; 2 Thess. 1:7-10) Rev. 20:11-15).

BRIEF MENTION

L. B. S., Unionville, Ia.

Since the thief on the cross went with Christ to Paradise his salvation seems assured.

H. H. H., Halifax, Pa.

Matthew 24:19, 20 emphasizes the peculiar hardships of the young mothers in the Tribulation in which Jerusalem will be involved, and from which they will endeavor to escape.

M. J. P., Chicago, Ill.

We do not know when Christ came to self-consciousness as to His Messiahship, but He seems to have been thus conscious at the age of twelve when He visited the Temple (Luke 2:46-51).

F. H., Bridgeport, Conn.

That salvation is solely through faith in Jesus Christ as our personal Saviour (John 3:14-16, 36; John 6:47; Rom. 5:8, 9; 3:24-25). Good works are an evidence of faith but have no merit in regard to our salvation.

C. H., Indianola, Ia.

In our judgment organic visible church union as advocated today is of men. It is more like a machine than an organism. A machine may be perfect, but it lacks life. Your statement of Christian union principles is sound.

W. B. S., Atlanta, Ga.

Our general attitude towards evolution is that it is still an unproved hypothesis. There are many varieties of evolutionists from the materialistic to the theistic, but none of them do justice to God as the Creator and Governor of His universe.

J. H. S., Sodas, N. Y.

The use of the basement and Sunday-school room for all kinds of games is questionable. It would seem better to provide these apart from the church, so that the church might stand for the distinctly spiritual. This each church must decide for itself.

B. K., Allamont, Kan.

For answer to your questions about the dead we would refer you to a small book by Rev. James M. Gray, D. D., *Progress in the Life to Come*. For answer to your question about the Sabbath we recommend a pamphlet by Rev. W. E. Biedewolf, D. D., entitled *Seventh Day Adventism*.

A. B. R., Fort Wayne, Ind.

So far as we have been able to learn the Nazarene church is composed of earnest evangelical people. But the victorious life people differ from them in that they do not teach the complete eradication of sin. Some of the Nazarenes have become identified with the Pentecostal church which is somewhat fanatical.

R. H., Chicago, Ill.

In 1 Corinthians 5:15 it is the flesh (carnal appetite) that is to be destroyed through the agency of Satan. See 1 Timothy 1:20. God can use Satan to accomplish His own purposes. In this case it is the final welfare of the man's spirit that is in view. Some temporal judgment evidently was to fall, but the man was to be saved "as by fire."

V. J. V., Chicago, Ill.

For data against the moving-picture shows write the *Sunday-School Times* for its pamphlet entitled *Shall the Church Use Motion Pictures?* You would also obtain strong arguments by addressing the Chicago Crime Commission, 179 W. Washington Street, Chicago, and Mr. William A. McKeever, LL. D., University of Kansas, Lawrence, Kan.

N. E. H., Wauchula, Fla.

While it is true that the Holy Spirit is said to have descended to the earth upon the Day of Pentecost and has since remained here, indwelling the church, this does not preclude the giving of the Holy Spirit to individuals. Indeed, is it not when the body becomes the temple of the Holy Spirit that we become true members of the church? But the Christian needs repeated fillings of the Holy Spirit for service and for victory.

S. C. Wells, Tex.

1. The first five books of the Bible are called the "Books of Moses," because he is their author. This is true even if we believe some later hand wrote the account of his death and burial. As for writing the history which preceded Moses, he had the best access of anyone to that material, besides which he was under the inspiration of the Holy Spirit.

2. God did not command the people to eat their sons and daughters. You have mistaken prophecies for commands.

3. There is no contradiction between Genesis 32:30 and 1 John 4:12. Jacob saw God only in the form of a man (v. 24).

International Sunday-school Lessons

P. B. Fitzwater

August 14

Paul in Iconium and Lystra
Acts 14:1-28

Golden Text:—"Thou shalt worship the Lord thy God, and him only shalt thou serve."—Matthew 4:10.

I. Paul and Barnabas Preaching at Iconium (vv. 1-7).

Their experience here was much the same as at Antioch. They entered the Jewish synagogue and preached, causing a multitude of Jews and Gentiles to believe. The unbelieving Jews stirred up the Gentiles to the most bitter opposition.

As to their work in Iconium observe:

1. Their Manner of Preaching. This is suggested by the little word "so" in verse 1. They "so" spake that a great multitude believed. They were true preachers. Only that which brings conviction of sin and induces decision for Christ can be truly said to be preaching in the biblical sense. It is not enough merely to bring the truth to the people; it must be brought in such a way that men and women will be made to decide for Christ. The same is true of the Sunday-school teacher.

2. Their Attitude Toward Opposition. This is suggested by the word "therefore" in verse 3. "Long time therefore they tarried." The opposition did not prevent their preaching, but incited them to continue preaching. Christian workers should learn not to give up work because of opposition. Wherever the gospel is really preached there will be opposition.

3. The Lord Accompanied Their Preaching with Miracles (v. 3). Since the opposition was so fierce, special help of the Lord was needed.

4. The Effect of Their Preaching (v. 4). The multitude of the city was divided. Where men faithfully preach the gospel there will be division. Division comes frequently in the home, just as Christ predicted.

II. Attempt to Worship Paul and Barnabas as Gods (vv. 8-18).

1. The Occasion was the Healing of the Lame Man (vv. 8-10). God's gracious power exhibited in healing this lame man occasioned a new difficulty. That which ought to have been a help was turned into a hindrance. This was a notable miracle. The man was a confirmed cripple; he had never walked. He heard Paul's preaching, which caused faith to be born in his heart (Rom 10:17). When Paul perceived that he trusted Christ, he called with a loud voice that all could hear, for the man to stand upright. The cure was instant, for he leaped up and walked (v.10). Here is a test for the modern would-be miracle worker to meet. There was no magnetic touch,

no treatment, only the command, and the naturally impossible became the possible and the real.

2. The Method (vv. 11-13). They called Barnabas Jupiter, and Paul Mercury, because he was the chief speaker. The priest of Jupiter brought oxen and garlands ready to offer sacrifices unto these men (v. 11). In the person of Jesus Christ God had actually appeared to men (John 1:14; Phil. 2:7, 8).

3. Their Efforts Frustrated (vv. 14-18). This foolish act was happily averted by the tact of the apostles, as exhibited in the address of the occasion. (1) They deny that they are divine beings and declare that to worship beings with like passion to themselves is criminal. What awful folly to worship such beings when the infinite God who created all things and is above all, spreading out His beneficent hands in blessings upon all, is seeking true worshipers! (2) They direct them to turn away from these vain things unto the living God who made heaven and earth and has ever left witness of himself in that He has always done good, giving rain and fruitful seasons, filling their hearts with gladness.

III. The Stoning of Paul (vv. 19-22).

Wicked Jews from Antioch and Iconium pursued Paul with relentless hate to this place where they stirred up the very people who were willing to worship them a little while ago. This shows that satanic worship can soon be turned into satanic hate. This hatred took form in stoning Paul and dragging him out of the city for dead. These things are easy to talk about, but how awful they must be to experience. God raised him up, and with undaunted courage he pressed on with his duties as a missionary bearing the good tidings to the lost.

The church today needs men with such zeal and courage and such a passion for the souls of lost men that they will do as Paul did. We should be encouraged because God holds our lives in His hands.

Soon after this Paul turned back and revisited the places where he had preached, telling them that through great tribulation they must enter into the kingdom of God.

IV. The Organization of Churches in the Field (vv. 23-28).

Evangelization with Paul did not mean a hasty and superficial preaching of the gospel, but the establishment of a permanent work. Elders were appointed in every church. The work of the missionary is not done until there are established on the field self-governing and self-propagating churches.

August 21

Paul Prepares for His Second Missionary Journey

Acts 15:1-16:5

Golden Text:—"But we believe that through the grace of the Lord Jesus Christ we shall be saved."—Acts 15:11.

I. The Controversy in the Church at Antioch (vv. 1-5).

This difficulty was a most serious one, for it threatened the disruption of the church into Jewish and the Gentile divisions. It was not a question of the admission of the Gentiles into the church; that had been settled some years before when Peter received Cornelius into his household. The question now is, "On what grounds can they be received?" "Shall Gentile converts be required to keep the Mosaic law as a condition of salvation?" This issue was brought on by the coming of certain men from Jerusalem who declared, "Except ye be circumcised after the manner of Moses, ye cannot be saved" (v. 1). The question was so difficult that Paul and Barnabas were unable to put them to silence. These Jewish legalists had the letter of the Scriptures on their side; they could point to the commandments where this was enjoined upon believers (Gen. 17:14). Paul could not point to any Scripture where it had been abrogated. If Paul could plead that Abraham was justified before he was circumcised, his antagonist could say, "Yes, but after justification the rite was divinely imposed." The brethren at Antioch decided to refer the matter to the mother church at Jerusalem. Accordingly Paul and Barnabas and others were sent as a deputation to Jerusalem. On the way they passed through Phoenicia and Samaria declaring the news of the conversion of the Gentiles, which was received with much joy. At an informal reception by the church at Jerusalem they rehearsed the things which God had done for them.

II. The Deliberations of the Council (vv. 6-21).

1. Peter's Speech (vv. 7-11). He argued that God had borne witness to His acceptance of the Gentiles by giving the Holy Spirit to them as unto the Jews. Since, therefore, God had not put a difference it would be folly for them to do so. God's action in sending Peter unto them was the unanswerable proof that there was no distinction to be made.

2. Paul and Barnabas Rehearse Their Experience (v. 12). They told how that God had set his seal of approval upon their preaching of salvation by grace through faith apart from works, by the working of signs and wonders through them.

3. The Argument of James (vv. 14-21). He took the fact declared by Peter and showed how it harmonized with the prophecy of Amos. He showed that the reception of the Gentiles was not in conflict with God's plan, but in strict harmony therewith as set forth in James'

Moody Bible Institute Monthly

speech. God's plan is as follows: (1) Taking out from among the Gentiles a people for His name (v. 14). This is what is now going on—the calling out of the Church. (2) After the Church is completed and removed the Israelitish nation will be converted and restored to their land and privileges by the Lord himself, at His return (vv. 16, 17). (3) Following this will be the conversion of the world through the agency of converted Israel (v. 17; cf. Rom. 11:15). He showed that there is no conflict when the Scriptures are rightly divided. His judgment was that the Gentiles should not be troubled with things that are Jewish, but should be warned against the perils of heathenism, such as meat offered to idols, fornication, and blood.

III. The Decision (vv. 22-29).

The mother church came to a unanimous agreement and accepted the resolution offered by James. They not only sent a letter stating the decision of the conference, but took the wise precaution to send influential men along with Paul and Barnabas to bear the same testimony by word of mouth. This letter denied the authority of the Judaizing teachers (v. 24), and declared the method by which this decision had been reached (vv. 25-27). They put the Holy Spirit first. The church was called together to hear the report. Its reading brought great rejoicing. They were now free to prosecute the great missionary work.

IV. The Second Missionary Journey Begun (15:36; 16:5).

1. Contention over John Mark (vv. 36-41). This dispute was over the wisdom of taking John Mark with them. Paul was suspicious of Mark because of his desertion on the former journey. This was a painful and unfortunate affair and resulted in the separation of Paul and Barnabas. Barnabas took Mark and sailed to Cyprus. Paul chose Silas and went through Syria and Cilicia confirming the churches. One of the most serious difficulties not only on the mission field, but in all Christian work, is to get Christians to harmoniously work together. Frequently the only way is to agree to disagree, to part company, like Paul and Barnabas.

2. Finding Timothy (16:1-5). This was at the very place where Paul on his first journey had endured cruel stoning. Timothy was with Paul through much of his work ever afterward, a great blessing to him. Paul's act of circumcising Timothy seemed strange in view of the recent decision of the Jerusalem council which set them free from it. He showed that he was willing to conform to any reasonable demand for the sake of expediency. He was unyielding, when higher principles were involved.

REVIVAL SELECTIONS

By CHARLIE D. TILLMAN

of Atlanta, Ga., solves the 25c song book problem for revival meetings.

AUGUST, 1921

August 2 From Asia to Europe Acts 16:6-18

Golden Text:—"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Acts 16:31.

I. Forbidden by the Holy Spirit to Preach the Word (vv. 6-8).

We have here a lesson on divine guidance. The inclination of Paul and his companions was to tarry in the provinces of Asia preaching the Word, but contrary to their inclination they were hurried along. There were many people in Asia yet who needed the gospel. They might have reasoned, "What difference would it make as to where we preach, just so the gospel is preached?" Though seemingly small, the question as to whether the gospel should be preached in the East or in the West has determined the entire history of the church. Had they preached among the people of the East, Christianity would never have become world-wide. On the other hand, by laying hold upon the Grecian intellect and combining with it the push and energy of the Romans, it became world-wide. In the guidance of the Spirit we find Him just as active and as faithful in closing doors as in opening them. "The stops as well as the steps of a good man are ordered of the Lord." We ought as truly to recognize God's hand in the "shut-ins" as well as in the "open-outs."

II. Called to Macedonia (vv. 9-12).

Being now hemmed in on all sides, a vision was given to Paul of a man from Macedonia pleading for help. This was the solution of the mystery of closed doors about them. There is a negative and a positive side to the Spirit's guidance. If we will note both we shall be able to determine with a surety the proper course of action. In order to be led aright we must be sure that we are willing to be led, then pray definitely for leading, and then render willing obedience as fast as the light comes. This was characteristic of Christ, the true Servant, our pattern for all time.

III. The First Convert in Europe (vv. 13-15).

The missionaries went to Philippi and spent several days studying the conditions there. The Jewish element in this city was very insignificant, so much so that they could not afford a synagogue, therefore, the devout people were accustomed to worship at the river-side. To this humble gathering Paul came and preached to the women gathered there. A certain woman from Thyatira, a proselyte, believed his message and was baptized. Lydia was a woman of wealth, culture, and wide experience, and yet she had need of Christ. The steps in Lydia's conversion are worthy of note:

1. Attendance at the Place of Prayer (v. 13). The Spirit of God puts it into the hearts of the people to come to the place of prayer.

2. Listened to the Preaching of the

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Word of God (vv. 12-14). The instrument used, for the most part, by the Holy Spirit in the conversion of sinners is the Word of God. "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). Neither the Sunday-school teacher nor the preacher can convert the sinner, but he may be the means of bringing the sinner under the sound of the gospel message.

3. Her Heart was Opened by the Lord (v. 14). Regeneration is a supernatural work. When the gospel is preached the Spirit of God opens the sinner's heart for the reception of Christ.

4. She was Baptized (v. 15). It is natural for the one who believes on Christ to desire to be baptized.

5. Her Household also Believed (v. 15). Thus we see that hers was a typical conversion.

IV. A Spirit of Divination Cast Out (vv. 16-18).

As the missionaries went out from day to day to the place of prayer they were accosted by a young woman possessed by a spirit of divination. She was owned by a syndicate of men who derived large gains from her soothsaying. This act of the woman became a great annoyance to Paul who in the name of Jesus Christ commanded the evil spirit to come out. Here is a case of spiritual medium, a fortune-teller, being freed from demoniacal possession. Many men today are making money by the degradation of womanhood and they resent all efforts to destroy their infernal business, even try to destroy those who interfere with their business. Here as everywhere Satan blocks the way as the gospel of Christ is carried into new fields, but the Lord is again triumphant, as over Simon Magus in Samaria, and Elymas in Paphos. The spirit in this maid testified that these were servants of the Most High God and proclaimed the way of salvation, but Paul like His Master (see Mark 5:7) could not have Satan's testimony.

September 4
From Philippi to Athens
Acts 16:9-17:15

Golden Text:—"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Psalm 34:7.

I. Paul and Silas in Jail (vv. 19-26).

1. The Occasion (vv. 19-24). When the demon was cast out of the maid her supernatural power was gone; therefore, the source of revenue was dried up. This so exasperated her owners that they had Paul and Silas arraigned before the magistrates on a false charge. They charged them with changing their customs, but nothing had been said about customs. They acted as hypocrites, for it was not customs, but their illicit gains that were interfered with. The tender spot with these, as with most men, was the pocketbook. There is always trouble ahead when you interfere with wrong business. The brewers and

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rum-sellers are even ready to take your life when you oppose their iniquitous business. Those men ought to have rejoiced in that such a blessing had come to this poor girl. They cared more for their gain than for her welfare. They show their cunning in that they call them Jews, for the Jews were held in great contempt among the Romans at this time. It was about this time that all Jews were banished from Rome by the edict of the emperor. Without any chance to defend themselves they were stripped and beaten by the angry mob, and then remanded to jail and were made fast in stocks in the inner prison.

2. Their Behavior in Jail (v. 25). They were praying and singing hymns to God. It seems quite natural that they should pray under such conditions, but to sing hymns under such circumstances is astonishing to all who have not come into possession of the peace of God through Christ. Even with their backs lacerated and smarting, and feet fast in stocks compelling the most painful attitude in the dungeon-darkness of the inner prison, with a morrow before them filled with extreme uncertainty, their hearts went up to God in gratitude. This shows that Christian joy is deeper than mere feeling.

3. Their Deliverance (v. 26). The Lord wrought deliverance by sending a great earthquake which opened the prison doors and removed the chains from all hands. The earthquake was not a mere coincidence; it cannot be explained on natural grounds. Earthquakes do not throw all bolted doors open and unclasp the fetters from men's hands.

II. The Conversion of the Jailer (vv. 27-34).

The jailer's sympathy did not go out very far for the prisoners, for after they were made secure he went to sleep. The earthquake suddenly aroused him. He was about to kill himself, whereupon Paul assured him that the prisoners were all safe. This was too much for him. What he had heard of their preaching, and now what he experienced, caused him to come as a humble inquirer after salvation. He was convicted of sin and felt the need of a Saviour. Paul clearly pointed out the way to be saved—"Believe on the Lord Jesus Christ." The word "believe" means to trust and fully obey. The proof that the jailer was saved is threefold:

1. Transformation from Brutality to Tenderness. He who a little while ago could with impunity lay on the cruel lash is now disposed to wash and mollify the wounds.

2. Confession of Christ in Baptism. Those who have really been convicted of sin and have experienced the saving grace of God, delight to confess their faith in Him under whatever circumstances.

3. His Whole Household Baptized. When a man's family is willing to follow him you may be sure that the case is genuine.

III. The Magistrates Humbled (vv. 35-40).

The earthquake brought fear upon the magistrates. They gave leave for the prisoners to go, but now they refuse to go, claiming that their rights as Roman citizens have been violated, and demand a public vindication. The magistrates were guilty of a serious offense. Paul was willing to suffer for Christ's sake, but he used the occasion to show them that persecuting men who preached the gospel is an offense against the law of God and man.

IV. Preaching in Thessalonica (vv. 17-19).

At Thessalonica he found open hearts. He followed his usual method of going first to the Jew (v. 1). This was because he was exceedingly anxious for his kinsman in the flesh. After witnessing to the Jews he went to the Gentiles. Concerning the Christ he affirmed:

1. "It behooved the Christ to suffer" (v. 3). No plainer teaching is to be found anywhere than the suffering of Christ (Isa. 53). It seems that the fact of His suffering had been so explained away that the Jews were looking only for a glorious and powerful king to come; therefore, they rejected Christ because of His lowly appearance.

2. The Resurrection of Christ from the Dead (v. 3).

3. The Kingship of Jesus (v. 7). The same method of exegesis is employed by many Bible teachers today, only the emphasis is placed upon the literal sufferings of the Messiah while they spiritualize and allegorize the teaching of the glorious coming of the Messiah to judge His enemies in justice and reign upon the earth (2 Sam. 7:8-16; Isa. 11; Jer. 23: 5-8; Zech. 9:14; Luke 1:31-33; Acts 15:14-17). Just as it was needful for Paul to go into the synagogue and "open and allege" that Christ must suffer, so it is now needful that some one go into our churches and Sunday-schools and "open and allege" that by the eternal Word of God, Christ must come and establish His kingdom.

The result of this preaching was that many Greeks and some Jews believed.

V. Preaching in Berea (vv. 10-15).

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Baptist Summer Assemblies for 1921, as follows:
O. Granville, July 29-Aug. 7.
Wyo., Hyattsville, July 29-Aug. 7.
W. Va., Philippi, Aug. 2-8.
Ind., Franklin, Aug. 6-13.
West Wash., Burton, Aug. 9-19.
Wis., Green Lake, Aug. 11-21.
N. Calif., Asilomar, Aug. 15-25.
Pa., Collegeville, Aug. 22-29.
New England, Ocean Park, Aug. 24-Sept. 2.
Grove City (Pa.) Bible School, Aug. 19-28.
Christian and Missionary Alliance Summer Conventions.
Me., Old Orchard, August 5-14.
Pa., Mahaffey, August 12-21.
O., Vermilion, August 19-28.
Collegeville Summer Assembly at Collegeville, Pa. Interdenominational Conference for Christian Workers, August 1-7.
Estes Park Conferences of the Young Men's Christian Association at Estes Park, Colo.
Community and Student Conferences, August 5-15 and 16-26.
Girls' Camp Pinnacle Conferences, in the Heidelberg Mountains, P. O. address R. F. D., Voorheesville, N. Y.
Victorious Life, July 28 to August 2.
Bible and Missionary, August 8-15.
World-wide Revival, August 22-29.
Gull Lake (Mich.) Bible Conferences, July 3-16, and July 31-Aug. 14, 1921.
International Training Schools for Sunday-school Association Leaders at Conference Point, on Lake Geneva, Wis.
Older Girls' Camp Conference, July 26-Aug. 7.
Same group of meetings duplicated at Geneva Point on Lake Winnepesaukee, N. H., July 20-Aug. 5, Aug. 10-22, Aug. 23-Sept. 4.
Lakemont Bible Conference, Altoona, Pa., July 31-Aug. 7, 1921.
Michigan State Holiness Camp Meeting, Eaton Rapids, July 28-Aug. 7, 1921.
Missionary Conferences of the Reformed Church:
Pa., Lancaster, July 30-Aug. 7.
Wis., Mission House, Aug. 15-21.
Ind., Indianapolis, Aug. 24-28.
Missionary Conference of Reformed Church, August 8-14.
Epworth Institute of the M. E. Church, August 15-21.
Baptist Assembly, Aug. 22-29.
Montrose (Pa.) General Conference, July 29-Aug. 7, 1921.
Montreat (N. C.) Conferences for 1921:
Home Mission Conference, Aug. 2-7.
Christian Education and Ministerial Relief Conference, Aug. 7-10.
Conference on Church and Life Work, Aug. 12-18.
Bible Conference, Aug. 18-25.
Muskingum Bible Conference at Muskingum College, New Concord, O., August 6-14, 1921.
Northfield (Mass.) Summer Gatherings for 1921: General Conference of Christian Workers, July 30-Aug. 4.
Massachusetts Christian Endeavor Institute, Aug. 15-21.
Ocean Grove (N. J.) Camp Meeting, Aug. 26-Sept. 4, 1921.
Ocean Grove (N. J.) Summer Bible Conference beginning Aug. 7, 1921.
Presbyterian Summer Conferences for Young People:
Mo., Hollister, July 27-Aug. 2.
Calif., San Anselmo, July 28-Aug. 3.
Pa., Saltsburg, Aug. 6-14.
Southern Presbyterian Young People's Conference: Ark., Batesville, Aug. 2-11.
Ga., Fulton, June 1-19.
Ga., Nacoochee Institute, Aug. 6-21.
Stony Brook Assembly at Stony Brook, Long Island, New York.
Young People's Conference, Aug. 1-7.
Messianic Conference, Aug. 14-19.
General Conference, Aug. 21-28.
Summer Conferences of the United Presbyterian Church:
Pa., Wilmington, Aug. 6-14.
Mo., Tarkio, Aug. 20-28.
Victorious Life Conferences:
Can., Knowlton, Que., Aug. 1-15.
Winona Lake (Ind.) dates for 1921: (Partial list): Chicago Boys Club, entire season.
Bethany Girls, entire season.
Chautauqua Program, beginning July 4.
Winona Bible School, July 4-Aug. 18. Dr. G. Campbell Morgan, director.
Practical Training School for gospel singers and workers, July 18-Aug. 27. Homer Rodeheaver, director.
Winona Bible Conference, Aug. 19-28. Rev. Melvin E. Trotter, director.
World's Sunday-school Convention, Buenos Aires, Argentina, 1924.
Young Women's Christian Association Conferences:
Calif., Asilomar, Aug. 5-15.
Pa., Canton, Camp Nepalwin, July 1-9 and Aug. 6-16.
Old Fashioned Camp Meeting, July 2-15.
Mid-Summer Bible Conference, July 30-Aug. 7.
Great Young People's "Life Investment" Conference, Aug. 27-Sept. 5.

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Missionary Department

E. J. Pace

CONCERNING MISSIONARIES WHO ARE NOT SOUND IN THE FAITH

We are glad to publish herewith a letter from Mr. John G. Moffat of Dunmore, Pa., as typical of a widespread and growing disquietude among Christian laymen over the policy of not a few denominational Boards of sending to the foreign field missionaries unsound in the faith. There is hope for a bettering of this deplorable situation when Christian laymen, from whom come the sinews of missionary enterprise, withdraw financial support from such boards. The editor of *The Presbyterian* goes so far as to advocate such a course if the Boards refuse to correct this fatal policy.

"In common with multitudes of Christian people all over our land I have been stirred by the report of conditions found in China by Dr. Griffith Thomas and Mr. C. G. Trumbull. This report bears out what missionaries on the field have told me. Is it not time that something was done? Are the Christian people going to continue to pour their contributions into the treasuries of foreign mission boards that are sending out missionaries who do not believe in the inspiration of the Bible?

"In a recent issue of the official magazine of one of the big denominational boards was an article on 'A Great Christian (?) College.' This article stated that this college in India had an enrolment of 850 students, 55 of whom were Christians. It further stated that on the faculty were three Mohammedan and a number of Hindu professors. Some of us protested to a Board secretary. All the satisfaction we received was, 'We realize this is not an ideal arrangement.' How can an institution employing Hindu and Mohammedan professors expect its students to accept Jesus Christ as Saviour and Lord? And further, how can such an institution be called Christian and appeal to Christian people for support? Let us not be misunderstood. We do most heartily believe in education for the native believers, and in India where so many of the native believers are illiterate, especially do we believe in educational missions. Our objection is to the employment of heathen professors, and secondly, to the education of heathen. What a power for Christ this institution would be if its staff were all consecrated Christians and its entire student body made up of native Indian, Christian young men, training Christians to become not only preachers, but leaders in all departments of life instead of training unbelievers to become the national leaders!

"The writer believes that it is high time that the people of God awake and

demand that only men who believe in the inspiration of the Bible and the fundamental truths of the evangelical faith be sent forth. He knows of one church which assumed the support of two missionaries and in doing so informed the Board that the support would be undertaken of only those who believed absolutely in the fundamental truths of our evangelical faith; because this church believes with Paul, that the gospel of Christ is still the power of God unto salvation, and that there is no other name under heaven whereby men can be saved.

"The need of the people in these heathen lands is what we need in America. There is only one thing wrong with men, the world over, and that is SIN; likewise there is only one cure, and that is the blood of the Lamb.

"What can wash away my sin?
What can make me pure and clean?
Nothing but the blood of Jesus."

"We do praise God for the great number, we believe the majority of the missionaries of all the Boards, who are true to the Word and whose unselfish lives of devoted service are counting in a most blessed way in the saving of precious souls for whom Christ died, but we fear that in increasing numbers those are being sent to the field who question this and question that, and thus are doing a destructive rather than a constructive work.

"If the Christian people who are financing the missionary enterprise would demand from the Boards that their contributions be expended only in the support of what is definitely Christian and missionary a long step would be taken in the right direction.

"In conclusion permit me to call attention to the magnificent work being done for the cause of Christ by those great independent faith missions such as the China Inland Mission and the Africa Inland Mission, and others that might be mentioned. The missionaries sent out by these Boards have to sign a doctrinal statement which contains all the fundamental truths of the evangelical faith. These missions are doing a great work in the evangelization of territories unreached by any other Boards and are deserving of the loyal support of all those in all the denominations who believe in the old gospel of salvation through faith in the crucified Son of God."

A BUDDHIST HOMILY

The Buddhist and the Christian stand to each other in striking contrast, as to their prospects for the future. The Buddhist awakens to the consciousness that (1) "All the constituents of life are impermanent"; nothing in all the universe is lasting or stable; (2) "All the constituents of life are attended with

misery"—men simply cannot find satisfaction, therefore it were better to die. But though a man die will that end it all? By no means. Countless migrations await him, all of which are attended by misery, but eventually by walking the "noble eight-fold path" he will attain to the heaven Nirvana which is zero, a state of non-existence. It is the quintessence of pessimism.

The Christian's faith leaps beyond the impermanence of all things to the God who changes not; past the miseries attending this life to Him who will some day "wipe all tears from their eyes." Instead of ending at zero, the Christian begins there and proceeds then upon an endless process of growth and development in the kingdom of God.

Corroborating the above is an interesting homily by a Japanese Buddhist priest which reads as follows: "Behold a man traveling across a wide plain. He turns and beholds with terror a roaring lion following him. He turns to flee, but soon comes upon a deep well or chasm into which he purposes to hurl himself, when to his horror he discovers the yawning jaws of a huge reptile within the chasm waiting to devour him. Clinging to the wall of the chasm, he notices two slender vines and these he grasps and hangs on for dear life. The vines are all too frail for the strain now thrown upon them, but what is his horror to see two mice gnawing away at the vines, one a white one and the other a black one."

Interpreting the parable the Buddhist priest goes on to say: "The field is the world. The traveler is man. The lion is inexorable fate (Karma). The serpent with yawning jaws is death. The vines, this fragile life of ours. The two mice gnawing at the vines are day and night, and sooner or later he must fall into the yawning jaws below him.

What an unspeakable privilege it must be to bring "life and immortality" to the light of these prisoners of despair through the gospel!

ITEMS FROM HERE AND THERE

The men of America spend \$80 for cigarettes for every one dollar that the whole church gives to missions.

The Africa Inland Mission, founded in 1895, is now reaching twenty different tribes in forty mission stations. There are 183 missionaries of whom 156 belong to the American section, and 27 to the British and Australian sections.

All the Christians in Micronesia observe family prayer, both morning and evening. The signal for prayer is given in two booming notes produced from a large shell—an appropriate substitute for a bell in that land of shell and coral.

Brazil is grappling in earnest with the almost universal vice of gambling. The Federal Government has decreed that all public lotteries must cease March 1,

1921. Lotteries have been one of the open sores of Brazil; giving employment to thousands of people, while morally degrading hundreds of thousands.

A report from the agent of the British and Foreign Bible Society in Jerusalem states that one or two Hebrew schools in that city have lately been buying New Testaments in Hebrew and reading them in class.

One hundred and fifty Negro Congregational churches in America pledge the support of a mission station in West Africa, and Rev. H. C. McDowell, a Negro pastor of Chattanooga, Tenn., was the first missionary to be appointed.

Dr. Andrew C. Murray, nephew of the sainted Andrew Murray, and Secretary of the Missionary Society of the Dutch Reformed Church of Africa, has recently made a tour of investigation in Nigeria and writes as follows: "The need of the heathen in Nigeria is very great and the work urgent, because the Mohammedans are penetrating into all the pagan tribes as traders, gradually spreading their religion. Our own missionaries have begun work among the Munchi pagans, who used to be cannibals and still occasionally, in secret, eat human flesh, though they do not now, as far as is known, kill victims for a feast, but eat bodies of those who have died or been killed. The tribes consist of about 600,000 souls. They are an intelligent, independent and increasing people. Their neighbors, the Jukums, are gradually dying out, though the reasons of this are not clear. There are six converts and we have thus far only two stations, but hope to start a third this year, and to send out more workers as God gives them to us.

"The work of all mission societies in Nigeria is in some respects discouraging, but on the other hand, in some missions, God is giving fruit. What is needed is a mighty work of God's spirit among the missionaries, and the converts along the coast, where mission work is almost a century old, and who could be a powerful means of bringing the gospel to the heathen. These converts, Christians from Luna Leone, Gold Coast, etc., are found all over Nigeria as clerks, etc., but they have little or no spiritual life themselves. In Ashanti, God has raised up a native evangelist who is a 'John the Baptist' and is preaching repentance, so that in five months time, there have been over 10,000 converts, which just shows what God can do if His people had more power in prayer."

"My album is in heathen breasts,
Where passion reigns and darkness rests
Without a ray of light.
To write the Name of Jesus there;
To point to words both bright and fair,
And see the heathen bow in prayer,
Is all my soul's delight."

—Robert Moffatt.

The Rev. C. N. Lack, Yencheng, China, tells the following incident which took place during his visit to the home of one of his Christians: This Christian man came to him and said:

"Pastor, did you know that my father was a seeker after eternal life?"

"No," said the missionary, "tell me about him."

This was his story: "My father was a scholar. He had tried Confucianism and Buddhism, but neither of these religions satisfied him. His heart was restless and sad. One day as he was walking along the road he picked up a portion of a printed page bearing the words 'the only begotten Son of God,' and 'eternal life.' (It must have been a page torn from John's Gospel.) 'Why,' he said to himself, 'this is what I want—eternal life! Who is this Son of God who can give it to me?'"

"He went round to his friends and to the scholars, but you had not yet come to Yencheng. He died without ever finding the only begotten Son of God, for there was no one to tell him."

A SONG OF COMPENSATIONS

From the songs of Pastor Hsi, translated from the Chinese by Francesa French

For the Faith's sake, my home is poor,
And I might well be sad.
But remembering Christ, in manger laid,
I cannot but be glad.

For the Name's sake, I bear disgrace,
And I might well be sad.
But remembering Christ, whose limbs were bound,
I cannot but be glad.

For the Word's sake, my faith is tried,
And I might well be sad.
But remembering Christ, once scourged for me,
I cannot but be glad.

For the Church's sake, sorrows abound,
And I might well be sad.
But remembering Christ, nailed to the cross,
I cannot but be glad.

Refrain:

For peace is from the Lord,
And being of the Lord,
No man hath power to steal away
The peace He gives His own.

THE DOWNWARD DRIFT

Wherever an effort is made to exalt man or to deify him; wherever there is a tendency to minimize the divinity of the Lord Jesus, and to speak of Him as a mere man; and wherever the Word of God, or any part of it, is disregarded, ignored, or set aside, there the descent from faith to apostasy has revealed its blighting influence. It is impossible that the guiding Spirit of God could lead the proclamation of these fallacies or remain ungrieved where they are accepted and embraced.—Selected.

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RIGHTEOUSNESS—FOUR SYMBOLS

1. Gold—Intrinsic, divine righteousness, Exod. 25:11.
2. Brass—Divine righteousness in connection with sin, Exod. 27:2; 30:18.
3. Fine Linen—The righteousness of saints, Rev. 19:8.
4. Filthy Rags—Fleshly righteousness, Isa. 64:6.

—W. W. F.

SEVEN MARKS OF DISCIPLESHIP

included in the one word, "Obedience" (John 8:31).

1. Love, John 13:34, 35.
2. Lowliness, Matt. 10:24, 25; 11:29, 30.
3. Denial of self, Luke 9:23; 14:27.
4. Taking up the cross—Act, daily, continuance, Luke 9:23; 14:27.
5. Following Christ, Luke 9:23; 14:27.
6. Loving service and hospitality, Matt. 10:42; 25:40; Heb. 6:10.
7. Fruit-bearing, John 15:8.

—L. J. T.

THE GREAT INVITATION

Isaiah 55:1

1. The Urgency.
"Come ye, yea, come."
2. The Scope.
Everyone.
3. The Guests.
The thirsty.
4. The Place.
The waters.
5. The Purpose.
"Buy, and eat."
6. The Gratuitousness.
"Without money and without price."

—D. Van Dyke.

GOD'S TRUE SERVANTS

"For there stood by me this night the angel of God, whose I am, and whom I serve."—Acts 27:23.

I. Their Essential Character

1. A practical consciousness of God's absolute claim to being. "Whose I am."
2. A constant working out of God's will. "Whom I serve."

II. Their High Privilege

Communications from the heavenly Father. "There stood by me this night an angel of God." "The secrets of the Lord are with them that fear him, and he will show them his covenants."

III. Their Social Value

"God hath given thee all them that sail with thee."

The world is preserved for the sake of the good. Abraham is an example. Every righteous man is a bulwark to his city and his country.

—Evan H. Hopkins.

DIVINE ESTIMATE OF A SAINT'S DEATH

Psalms 116:15

Introduction. The Lord and man look at things differently.

- I. The word "precious" means costly, highly prized, eagerly sought after.
- II. Why it is precious.

Because.

1. It gives to His beloved a release from toil and suffering, and enables them to enter upon their eternal joy. As soon as His process of grace in our lives is completed, He takes us unto Himself.

2. It places dignity upon the Cross of Christ. His Cross took the sting from death. How peaceful and calm is the death of the Christian!

3. It brings His own to Himself. He is lonely without them.

—P. B. Fitzwater.

THE BLESSING IN NUMBERS

6:24-26

Blessing Invoked

1. The Lord bless thee, verse 24.
2. And keep thee, verse 24.
3. The Lord make His face shine upon thee, verse 25.
4. And be gracious unto thee, verse 25.
5. The Lord lift up His countenance upon thee, verse 26.
6. And give thee peace, verse 26.

Blessing Promised

1. In blessing I will bless thee, Gen. 22:17.
2. I also will keep thee, Rev. 3:10.
3. I will joy over My people, Isa. 65:19.
4. I will be gracious, Exod. 33:19.
5. I will rejoice over them . . . with my whole soul, Jer. 32:41.
6. My peace I give, John 14:27.

The blessing of the Lord it maketh rich; and he addeth no sorrow with it (Prov. 10:22).

E. A. H.

SEVEN POINTS ON HOW TO MAKE A SPEECH

1. Study plainness of language, always preferring the simpler word. 2. Shortness of sentences. 3. Distinctness of articulation. 4. Test and question your own arguments beforehand, not waiting for critic or opponent. 5. Seek a thorough digestion of, and familiarity with, your subject, and rely mainly on these to prompt the proper words. 6. Remember that if you are to sway an audience you must, besides thinking out your matter, watch them, all along.—William E. Gladstone.

Fisherman, string your fish; leave them not loose upon the bank to flounder back into the flowing stream.

A THREEFOLD CHOICE

1. Moses' choice—
To suffer, Heb. 11:25.
2. Lot's choice—
To possess, Gen. 13:11.
3. Mary's choice—
Jesus' feet, Luke 10:39.

—Js. Fs.

A FISHERMAN'S BIBLE CLASS

The founders of Christianity were fishermen, fishing for a living on a miniature sea, the Sea of Galilee. Jesus knows the fisherman's heart, hopes, and habits as no man knows them. The history of Jesus and His disciples is inseparably associated with fishermen, and the Gospels are an inexhaustible storehouse suited to the needs of fishermen. Here are some Bible incidents arranged to catch the fisherlad's attention, as prepared by a Christian worker amongst boys:

God's care of a small craft. Exod. 2:1-15.

Steering by a star. Matt. 2.

The first Bethel. Gen. 28: 10-22.

The "Syrian" in distress, taking assistance from the "Little Maid."

2 Kings 5.

The foreigner who took a fisherman as pilot. Acts 10: 1-33.

Going aloft to make the land. Deut. 34. Home again and safe in harbor. Ps. 107: 21-31.

A man overboard, and who saved him. Matt. 14: 22-33.

A fish that paid the taxes. Matt. 17: 22-27.

The poor boy who gave up his two fishes. John 6: 1-14.

Fishermen well paid for the loan of their vessel. Luke 5: 1-11.

The look that broke a fisherman's heart. Luke 22: 54-62.

The runaway who went back to his master. Philom. 1.

No bread in the locker. Mark 8: 10-21.

Adrift. Luke 15: 11-24.

Fishermen asleep in their watch. Luke 22: 39-52.

A Christian in a storm. One praying soul on board. Acts 27.

The fisherlad's mother's prayer. Matt. 20: 20-25.

The Master's first walk with fishermen. John 1: 35-51.

The Master's last walk with fishermen. John 21.

All carried away, but holding on. Job 1.

Hove to in a storm. Ps. 46.

The fishing towns of Galilee. Matt. 11: 20-30.

God's care of an outcast lad. Gen. 21: 10-20.

Mind your helm. 1 Kings 3: 5-15.

Light in the binnacle. Ps. 119:9-11, 105.

Trim the lamps. Matt. 25: 1-13.

Insured. Ps. 121; John 3: 16.

A sharp look-out. Luke 19: 1-10.

A friend on shore. John 21.—*Toilers of the deep.*

JESUS CHRIST AS SEEN IN HE- BREWS 1:1-4

1. As *Prophet*. "God . . . hath . . . spoken . . . by his Son."
2. As *Priest*. "Purged our sins." "Achieved purification of sins."
3. As *Potentate*. "Sat down on the right hand of the Majesty on high."
4. As *Prospective Heir*. "Appointed heir of all things."
5. As *Partitioner of the Ages*. "Made the ages." So Greek.
6. As *Personal Manifestation of God*. "Brightness of his glory."
7. As *Preserver of all things*. "Up-holding all things by the word of his power." Cf. "By him all things consist."

—E. R. Caswell.

THE KEEPING POWER OF GOD An Object Lesson Talk for Children

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."—John 17:15.

How to live, as Christians, in this world of sin, come in contact with it from day to day, be unable to avoid it, and yet not be defiled by it, seems to be the thought that Jesus had in mind in this verse.

It is plainly taught in God's Word that He is not only able to save us, but also to keep us from sin. To be kept from sin is to be kept clean. To illustrate this the leader produced a small saucer and a little ink. He poured the ink into the saucer, to typify sin. Then he dropped a five-cent piece into the ink and offered it to anyone who could get it out without soiling his fingers. This looked impossible. While waiting for some one to try it, he called attention to the fact that the coin might represent anything which we might want in this world—pleasure, fame, wealth, and so forth, that many people in order to get these things go into all kinds of sin, and if they do accomplish their purpose, their characters are as soiled as anyone's fingers which had been dipped in ink would be.

Then, with the thumb and forefinger of an old kid glove placed upon his fingers, the leader showed his audience how he could secure the coin without soiling his fingers. He brought this lesson home to them by telling them that that is just what salvation does for us. It protects us from the sin everywhere around us. When we are saved God not only gives us a clean heart, but also gives us His Spirit, who keeps us when we are obliged to come in contact with sin. Although the speaker's fingers were dipped into the ink in order to get the five-cent piece out, they were so protected that the ink could not soil his fingers. If we are kept by the power of God, we may be obliged to remain in this sinful world and yet be kept entirely clean from it, although surrounded on every side by its baneful influence. We may be in the world and yet not be defiled by the world.—Chas. Eickenberg (Copyright, 1909).

WHERE LIES THE POWER?

A city full of churches;
Great preachers, lettered men!
Grand music, choirs, and organs,
If these all fail, what then?
Good workers, eager, earnest,
Who labor hour by hour,
But where, oh where, my brother,
Is God's Almighty power?

Refinement, education!
They want the very best.
Their plans and schemes are perfect.
They give themselves no rest,
They get the best of talent,
They try their uttermost,
But what they need, my brother,
Is God the Holy Ghost!

You may spend time and money,
And preach from wisdom's lore,
But education only
Will keep God's people poor.
God wants not worldly wisdom;
He seeks no smiles to win,
But what is needed, brother,
Is that we deal with sin!

It is the Holy Spirit,
That quickeneth the soul;
God will not take man-worship,
Nor bow to man's control.
No human innovation,
No skill, or worldly art,
Can give a true repentance,
Or break the sinner's heart!

We may have human wisdom,
Grand singing; great success.
There may be fine equipment,
But these things do not bless.
God wants a pure, clean vessel,
Anointed lips and true,
A man filled with the Spirit,
To speak His message through.

Great God, revive us truly,
And help us every day,
That men may all acknowledge,
We live just as we pray!
The Lord's hand is not shortened,
He still delights to bless;
If we depart from evil
And all our sins confess.

Lord, come upon Thy people,
And give us eyes to see.
Oh, send us a revival!
Begin it, Lord, in me!
Send Holy Ghost conviction,
Upon us all to-day,
And let us all ask Jesus
To teach us how to pray.

—Selected.

There is nothing in the Bible that benefits you unless it is transmuted into life, unless it becomes a part of yourself, just like your food. Unless you assimilate it and it becomes body and bone and muscle, it does you no good. Your instruction must show itself in self-control and in ministering to the needs of others.—Henry G. Weston.

THE PREACHER A SPECIALIST

The gospel preacher is a specialist, sent out for the cure of souls. He is not to use remedies of human invention, but only the remedy prescribed in his God-given Book. He is not to espouse every good thing under the sun, but only one thing, and that the best thing, according to his plain commission. He is not to be carried away with the current craze of organization and construct patent moral machines to remedy the various evils of society, but to accept the church in which God dwells and in which He has lodged the promise and potency of nearly all the moral and spiritual good possible in the world. He should not get stung with the gad fly of an all-round reformer and espouse "every good thing under the sun."

As no man can excel in many trades or professions, so no man can excel in this apostolic vocation, if he seeks also to be a politician or an all-round reformer.

He is engaged with God in His highest work, and for man in his highest interests, and it is a work that filled a Saviour's heart and hands. He should give himself wholly to it.

The study of the Word, the winning of souls, the cure and care of souls, these things demand all the ransomed powers, and all the waking hours of the minister of the gospel. Many other good things this specialist should leave to other men.

The church, too, incorporated by the Holy Spirit for a special purpose, is a specialistic society. It is transcendently the most sacred and important institution in the world, endowed with infinite privileges, and charged with infinite obligations. The world is dependent on the church for intercession, gospel preaching and the chief means of salvation. God has lodged in the church the promise and potency of nearly all possible moral and spiritual good.

Articles of incorporation always define and limit what a body may do. So our joint high commission, under which we are incorporated by the Holy Spirit, clearly defines and limits the corporate work of the church. She is not a political society to govern nations, a confederacy or nexus of clubs and societies, a house of merchandise, or a bureau of amusements, but a Christ-witnessing, light-bearing, missionary propaganda. She is an assembly of God called out of the world into brotherhood, sonship and heirship, and sent on a rescue mission to a lost world.

Whenever she broadens out into man's institutional idea, her special power and glory depart, and she moves over upon the broad way to keep house with the world.

The holy ministry and holy church have always been most blessed of God and most useful to mankind, when most separated, consecrated and concentrated.—E. P. Marvin.

Tarry at a promise till God meets you there. He always returns by way of His promises.—Selected.

The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

John W. Erskine writes: "My meetings at the Friends' Church in Traverse City, Mich., resulted in quite a number uniting with the church, mostly heads of families."

Theodore M. Hofmeister has located as minister of the First Baptist Church, Greenfield, O. At the recent convocation at Lanier University, Mr. Hofmeister was given the degree of Doctor of Laws.

Rev. G. A. DeFlon says: "We closed at Winona, Mo., with a great victory, 95 in all uniting with the churches. I start here (Willow Springs) on the 23rd, in a railroad town of 1,500 people. I am praying for your great work."

A letter from Athens, O., from Albert C. Hakim contains the following: "The Lord is doing great and wonderful things for us in all our meetings. Souls are saved by the hundreds; churches and whole communities are moved for God."

Raynor C. Eddins writes: "I am now in evangelistic work again, and have just closed a meeting in Nebraska and have a few open dates." Professor Eddins has had a long experience in the work, and has been with some of the big evangelists. His home is in Independence, Mo.

Dr. and Mrs. H. P. Dunlop on June 5 closed a successful rural union revival at Carlisle, Pa., with many converts among the men of the community. At the close of the meeting, they started to motor across the country to Boulder and Estes Park, Colo.

J. J. Pease writes from Reed City, Mich.: "I am just closing my last campaign for this season. I have enjoyed one of the most successful years of my ministry, having held twelve evangelistic campaigns in Michigan with many hundreds of professed conversions."

Rev. F. A. Geisenheimer writes from Des Moines, N. Mex. as follows: "Am glad to report we are having a very successful meeting in the Methodist church. The Christian forces of the town are certainly awake, and we are having conversions right along."

Herbert C. Hart, Los Angeles, Calif., formerly of Hart and Magann, recently closed the last of his season's campaigns, having labored largely in the Southwest and has had several thousand souls take a stand for Christ. He is now arranging his fall work, and will labor some in the central states and East.

Arthur W. Littrell and singer, D. L. Moody of Columbus, O., closed a three-weeks meeting at the Baptist church of Reynolds, Neb., Wayland E. Nickerson pastor, with 22 conversions and new life in the entire church. Mr. Nickerson says, "Any church that wants men with a real message from God should secure Littrell and Moody."

Frank E. Lindgren writes: "Just closed a splendid meeting at Ireton, Ia., which closed my fourth season in northwest Iowa. This was the 39th consecutive meeting. With Mrs. Lindgren I have been ably assisted by Mr. and Mrs. Paul B. Taylor the past season. Our next season's work begins at Hawarden, Ia., September 4."

Leroy J. Mitchell and the Prestons have held successful meetings this year in Litchfield, Ill., Petersburg, Ind., Greenville, Ill., Cowden, Ill., Joplin, Mo., Hillsboro, Ill., Johnston City, Ill., Sandoval, Ill., and expected to close up with a second meeting at Litchfield Ill., July 24, in their big tent holding 800. George Preston in writing says: "God has certainly blessed us and hundreds have found Christ in each place."

John M. Linden announces that his assistant, William S. Dixon, because of his health has been compelled to sever his connection with the Linden-Dixon Evangelistic Party, and so during the next evangelistic year, Mr. Dixon will give his time to helping pastors who will do their own preaching, and who will want a song leader and soloist to help them. Mr. Dixon's home address is Wheaton, Ill. After completing a series of seven revival campaigns in Iowa, Mr. Linden went for two meetings in Ohio in May and June. One was a union meeting with five churches of New Richmond, and the other was with the Norwood Baptist Church. The Ohio campaigns were follow-up meetings after Billy Sunday's ministry in Cincinnati.

"A godly man said that when quite young an evil picture was shown to him on the street. He saw it only once and for a moment, but he had never been able to forget it, and it had left a trail of stain all along his years."—Selected.

FUTURE ENGAGEMENTS.

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Berge Sisters—July, Tilghman, Md.; September-December, Wilmington, Del.; Washington, D. C.; Newark, N. J.; Philadelphia, Pa.

A. M. Bruner—1921, Georgia, South Carolina, Mississippi.

The Conners—Until Sept. 1, Hawarden, Sask. John W. Erskine—Sept. 25-Oct. 9, Alanson, Mich.; Oct. 9-23, Levering, Mich.

W. C. Grindle—July 24, Union City, Ga.; Aug. 3, Rico, Ga.; Aug. 14, Demorest, Ga.; Aug. 24, Clarksville, Ga.; Sept. 25, Four Oaks, N. C.; Oct. 9, Trough, S. C.; Oct. 23, Louisville, Ky.; Nov. 6, De Soto, Mo.

Charles H. Harrington Evangelistic Party, of Binghamton, N. Y.—Aug. 14-28, Hillsdale, Mich.

C. E. Hillis and wife—August, Kahoka, Mo.; Sept. 4, Lockridge, Ia.; Sept. 20, Round Prairie, Ia.; Oct. 9, Summerset, Ia.; Oct. 27, Waterloo, Ia.; Nov. 6, Maquoketa, Ia.; December, Burlington, Ia.

January-March, 1922, Baptist churches in Wyoming.

E. DeWitt Johnston—July, Miami, Ind.; August, Winona Lake, Ind.; November, Monticello, Ind.; January, 1922, Bluffton, Ind.

P. H. Kadey Evangelistic Party—July, Argentine (P. O. Byron), Mich.; August-September, Griswold St. Tabernacle, Port Huron, Mich.

John M. Linden Party—October-November, Nebraska City, Neb.

W. P. Martin—July 31, Jonesboro, Ga.; Aug. 21, Georgia State Campaign; Sept. 11, Barnesville, Ga.; Oct. 2, Macon, Ga.; Oct. 23, Louisville, Ky.; Nov. 13, Eldorado, Ill.

Mathis and Armstrong—August-September, Pawnee City, Neb.; October, Storm Lake, Ia.

The McKinleys—Until July 24, Meridian, Miss.; July 25-Aug. 14, Greencastle, Ind.; Aug. 15-29, Winona Lake, Ind.

McMinn-Wizard Party—July, Bible Conference in Texas; September, Galveston, Tex.

Leroy J. Mitchell Evangelistic Party—Until July 31, Litchfield, Ill.; Aug. 28-Sept. 18, Lovington, Ill.

Charles E. Neighbour Evangelistic Party—Until July 31, New Bethlehem, Pa.; Aug. 1-14, Kittanning, Pa.; Aug. 16-Sept. 4, Corsica, Pa.; Sept. 6-18, Galeton, Pa.; Sept. 25-Oct. 9, Sciotoville, O.; Oct. 16-30, Racine, Wis.; January, 1922, Mannington, W. Va.

John A. Roos—Until July 31, Weldon and Star City, Sask.

Harold F. Sayles—Aug. 21-Sept. 4, North Starr, Mich.

E. O. Sellers—Until July 23, School of Methods, Kentucky, W. Va.; July 24-31, Summer Assembly, Bristol, Va.; Aug. 7-28, Song Leaders' and Bible Conference, Winona Lake, Ind.; Sundays of August open for supply work.

John R. Snyder—July 31, Wauson, O.; Sept. 4, Champaign, Ill.; Oct. 2-Nov. 30, Pottstown, Pa.

Fred S. Weaver—July, Watertown, Mich.

Earl L. Wolsagel—Aug. 1-10, Brevard, N. C.; Aug. 10-17, Blue Ridge, N. C.; Aug. 21-28, Clayton, N. C.; Sept. 1-15, Asheville, N. C.; Sept. 18-30, Kinston, N. C.; Oct. 2-15, Greenville, S. C.; Oct. 16-30, Rocky Mount, N. C.; Nov. 1-15, Red Bank, N. J.; Nov. 16-30, Danville, Va.; Dec. 4-18, Middleboro, Ky.

Harry P. Wootan—July, Georgia State-wide Campaign; August, West Texas.

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Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

The Vision We Forget, by P. Whitwell Wilson.

The author of this exceedingly interesting volume has written, *The Christ We Forget* and *The Church We Forget*, which have arrested the attention of the reading church world. It is to be kept in mind that the author is a newspaper writer, although from what is known of the books here named, he is a sincere Christian and trains with the most evangelical people.

This last volume is on the book of Revelation. It is not a commentary. It is sketchy and never uninteresting. The author is not a theologian, and the book must not be judged from that standpoint; nor is he an experienced interpreter of the mystery and apocalyptic writings. It is quite safe to say that if his London publishers, the Messrs. Morgan & Scott, print his book, it is recognized as thoroughly evangelical across the Atlantic.

In speaking of world conditions he says: "Men talk lightly of the next war. In His love Christ breaks the sixth seal, and shows us what the next war will be. National defense and so on! Rubbish. The next war will be a 'great earthquake.' Where millions of men and women thus strive, the very sun will be darkened by the smoke of the conflict, and the moon will be fired by the flame . . . For if the next war comes, it will be, in very truth, the great day of God's indignation."

288 pages. 7 1/2 x 6 inches. Morgan & Scott Ltd., London; and Fleming H. Revell Company, New York and Chicago.

J. H. R.

The Problem of the Pentateuch—A New Solution by Archaeological Methods, by Rev. Melvin Grove Kyle, D. D., LL. D.

For some years past modern scholars have assumed the correctness of the documentary hypothesis of the Pentateuch (or, as they are wont to say, the "Hexateuch"), according to which the Pentateuch is the work of various authors and redactors who wrote in widely separated periods, and who were dependent originally upon certain uninspired documents for their facts. In opposition to this composite unknown authorship of uncertain date, stands the Mosaic authorship of trustworthy tradition. Dr. Kyle is a Hebraist and also a distinguished archaeologist. What he writes demands serious consideration. His common-sense and logical deductions from a series of original investigations have led him to attack the documentary hypothesis as unsound because neither based upon nor substantiated by historical, literary, and archaeological facts.

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In the opinion of this eminent author the kinds and the uses of the laws, and the connecting narratives, sufficiently account for the differences in form and style of the various portions of the Pentateuch. The subject matter alone amply explains the recognized differences in style and it is wholly unnecessary, as well as more confusing to the problem, to infer a number of unknown writers and redactors. Neither is it scholarly to suppose or propose a late date for the Pentateuch for the setting of the archaeological facts all harmonize with the times of Moses.

Bibliotheca Sacra Co., Oberlin, O.
G. S.

Reminiscences of Daniel Bliss, Edited and supplemented by his eldest Son.

Next to the Holy Scriptures perhaps the most interesting and profitable reading is biography of Christian leaders. No more fascinating sketch ever came to the writer's attention. Dr. Bliss was not only a missionary of the real type, but a Christian statesman and educator.

This is a fine book to be placed in Sunday-school and missionary libraries. However, it contains a tragic note as the following quotations will show:

"In theology he inherited the Calvinistic tradition, which is traceable in his early sermons. But he gradually, almost unconsciously, adopted the modern views such as are interpreted in the writings of Lyman Abbott."

"What are incarnation, crucifixion, resurrection," he wrote to a friend, "but means whereby man may die unto sin and live unto righteousness?"

It is sad, indeed, that a man in his old age should turn aside from the very foundation principles which made him strong to do the Lord's work so nobly.

256 pages. 7 1/2 x 5 inches. Fleming H. Revell Company, Chicago and New York.

P. B. F.

What Did Jesus Really Teach About Prayer, by Edw. Leigh Pell.

Reduced to half its size this book would be twice as valuable, but aside from frequent repetition and verbosity it is a worth-while book. It does not contain much Scripture, neither does it take up many phases of Jesus' teaching about prayer, but it is full of practical teaching about a perplexing problem. The book is not inspirational, but mainly devoted to exposing the follies and mistakes of prayers when offered even by Christians.

203 Pages. 7 1/2 x 5 inches. Fleming H. Revell company, New York and Chicago.

G. S.

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Everyday Talks with Everyday Women, by Muriel Clark, with foreword by Rev. J. Stuart Holden, D. D.

We assure the reader that "everyday" does not signify monotony or common place. The book is a model of condensation—not a word too many nor too few. It is a gem. "Talks" quite accurately describe the twenty-five chapters, but they are not of the gossipy kind. They are choice discourses upon great practical themes, but not preachy. Some of these themes are old, and must be if they are for "Everyday Women," but the treatment of them is as new as a May morning. Other themes are unusual, for example, "Making Good People Nice," "Peevishness," "The Unco' Guid," "Compensation," "Perfume."

136 Pages, 6 1/2 x 3 3/4 inches. Morgan and Scott Ltd., London.

G. S.

Moody Bible Institute Monthly

Moody Bible Institute of Chicago

Joseph B. Bowles

RECENT SPECIAL SPEAKERS

Rev. J. H. Wenberg, missionary, South America; S. M. Erickson, missionary, Japan; Rev. Juan Abellera, native pastor, Philippine Islands; Rev. I. Z. Hodge, missionary, India; Rev. L. H. Downing, Africa Inland Mission; Miss M. Ednah Paisley, missionary, India; Dr. Clementine Bash, missionary, China; Mrs. John Hay, missionary, South America; Mrs. A. H. Contesse-Vernier, France; Rev. Chas. W. Abell, missionary, New Guinea; Walter S. Smalley, Philadelphia; Mrs. Lena Ragsdale, Superintendent-Elect of Women of Moody Bible Institute; Rev. Maurice Ruben, superintendent New Covenant Mission, Pittsburgh; Rev. H. L. Hellyer, director Christian Testimony to Israel, Philadelphia; Mr. Hri Contesse, Digne, France; Rev. J. S. Hamilton, evangelist; Mrs. Ida Cunningham, evangelist, Noblesville, Ind.; E. S. Koonasahara, India; Rev. John Hay, missionary, South America.

REUNIONS IN INTEREST OF SUSAN G. GRAY MEMORIAL

From May 6 to July 12 thirty-one gatherings of former students were held in thirty different cities, and offerings made in cash, pledges and agreements totaling above \$30,000, bringing the sum thus far provided toward the erection of the Susan G. Gray Memorial Building to about \$85,000.

The arrangements for these reunions were made under the direction of Rev. E. E. White, secretary of the Alumni Association, assisted by former students. A member of the Faculty or Business Staff addressed the meetings in nearly every instance. Those participating were: Dr. Gray, Dr. Fitzwater, Rev. L. W. Gosnell, Rev. E. J. Pace, Rev. John C. Page, Rev. C. P. Meeker, Rev. E. E. White, and Messrs. A. F. Gaylord, George V. Kirk and John R. Riebe.

The cities included Chicago, Wheaton, Joliet, Rockford, Peoria and Springfield, Ill.; Minneapolis and Duluth, Minn.; Cleveland, O.; New York City, Syracuse, Albany and Binghamton, N. Y.; Detroit, Mich.; Toronto, Can.; Philadelphia, Pittsburgh and Lancaster, Pa.; Indianapolis, Ft. Wayne and South Bend, Ind.; Little Rock, Ark.; Milwaukee and Portage, Wis.; Omaha and Lincoln, Neb.; Chattanooga and Knoxville, Tenn.; Boston, Mass., and Camden, N. J.

A report on the Minneapolis reunion held June 10 stated that fifty-five alumni and friends of the Institute met at the Y. M. C. A. Gratitude was expressed for the instruction, inspiration, and blessing received from the Institute, and after an address by Rev. E. J. Pace, \$2,400 was given and pledged.

The hope was expressed that an annual

reunion can be held in the Twin Cities. Any Day, Evening or Correspondence Department students living in Minnesota or western Wisconsin, if interested in such a gathering, will kindly communicate with Rev. A. H. Norum, 1741 Lincoln Av., St. Paul, Minn.

EVENING CLASSES SPRING TERM GRADUATION

Twelve graduates of the four years' course were awarded their diplomas at public exercises in the Institute Auditorium Tuesday evening, June 28.

Following a reception to the graduates in Keith Hall by the Faculty and Business Staff, supper was served in the Emma Dryer Room, Rev. J. R. Schaffer, director of the Evening Classes, presiding.

A number of the graduates testified to the great blessing the Evening Classes had been to them and to God's leading in undertaking the work.

Mr. Henry P. Crowell, president of the Institute, presided at the Auditorium gathering which followed. Rev. J. J. Ross, D. D., pastor of the Second Baptist Church, Chicago, delivered a most instructive and inspiring address on "The Filling of the Spirit," after which the diplomas were presented by Mr. Crowell, who addressed the graduates briefly. Dr. Gray spoke briefly also, and announced that earlier in the evening at a dinner of the Evening Classes Alumni \$1,917 had been given in cash and pledges toward the Susan G. Gray Memorial Building.

In all respects this graduation occasion was one long to be remembered. It is hoped that a group picture of the graduates will be available later.

The graduates are: Ella M. Diehl, Helen Vlasta Fiala, Henrietta Haan, Adriana G. Hammekool, Anna Johnson, Ella Kieft, Ruth Frances Peterson,

Marie Frances Schmid, Hazel M. Smilde, Elvira Marie von Rauch, James Gee, and Joseph Walter Tschetter.

A telegram received by Dr. Gray from Rev. M. S. Cairns, '17, said: "We former and Correspondence Department students gathered in Indianapolis send greetings and Godspeed to Dr. Gray, Faculty and graduates of Evening Classes."

M. B. I. MUSIC ALUMNUS AT PARSONS COLLEGE



C. Wesley Mountain

For the past seven years, Charles Wesley Mountain, '12, has been head of the music department of Parsons College, Fairfield, Ia. During this time he has so amplified and developed this department

that it attracts large numbers of pupils from all over the state. Mr. Mountain specializes in voice and conducting, and teaches several theoretical branches. He is also director of music in the city high schools.

This year he instituted a May festival, supported by both the college and the town, of which *Music News* (Chicago), says: "It was in every way a credit to Mr. Mountain, the town of Fairfield, and to Parsons College"; also, "Mr. Mountain showed constant skill, style and musicianship in conducting." Concerts were given three successive evenings and one afternoon, with great success, Mr. Mountain being highly commended for his fine work.

CLOSING PARTY OF MARRIED WOMEN'S GUILD

A very happy gathering of the members of the Married Women's Guild, their children, and the husbands also by special invitation, marked the closing of the Guild for the summer, on May 23.

The exhibits of work done in the sewing and millinery classes and the kindergarten excited admiration, and the pro-



Parsons Memorial Chapel and Bible Study Building



Music Building, Parsons College

gram, arranged by a committee of the members, was greatly enjoyed. There were remarks by Mrs. Thomas S. Smith and Miss Frances Bennett; a solo by Mrs. Smith, and readings by Mrs. Melvin C. Smith and Mrs. H. D. Jane. And the refreshments were "delicious."

A "Guild Song" composed for the occasion by Mrs. Melvin Smith has for its chorus—

"Week by week in the Women's Guild
Our lives for Jesus we would build;
Our souls with His great love are filled,
And week by week we all praise Him."

PROFESSOR LANPHERE RESIGNS

Professor C. N. Lanphere, of the Music Faculty, was obliged to resign at the end of June on account of his health, much to the regret of the Institute; and Mr. T. L. Bearse, '21, a graduate of the New England Conservatory, is taking his place and filling out his work for the term with acceptance.

CONFERENCE AT DEERFIELD APPRECIATED

The Presbyterian church of Deerfield, Ill., in a set of resolutions sent to Dr. Gray, expressed their thankfulness for the Bible conference upon Christian fundamentals held there under the auspices of the Institute, stating that they believed the conference would continue to bear fruit for months and years to come. They also sent a gift of \$50 as an expression of their gratitude, to be used to further Bible conference work in needy communities.

STUDENT VOLUNTEER BAND

The membership of the Band is now 217—103 men and 114 women. The following officers were recently elected: President, Arthur Tylee; Vice-President, Ewart Stephenson; Treasurer, Rudolph H. Davidson; Associate Treasurer, Magdalena Brubacher; Corresponding Secretary, Lillian Christiansen; Recording Secretary, Catherine H. Scott; Chairman Social Committee, Fannie Ramage; Chairman Deputation Committee, A. Van Puffelen.

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REUNION AT CHATTANOOGA

Former students attending the Southern Baptist Convention in Chattanooga, Tenn., May 11-18, had a fellowship luncheon in the basement of the First M. E. Church.

E. L. Wolslagel, '09, appealed for the Susan G. Gray Memorial and \$25.00 was given, with many promises for later gifts to be sent direct to Mr. White, Alumni Association Secretary.

Those present were: E. O. Sellers, '96; Mr. and Mrs. E. L. Wolslagel, '09; I. E. Reynolds, '08; Geo. W. Reynolds, '17; Ethel H. Reynolds, '17; H. T. Stevens, Correspondence Department student, Claude E. Sprague, '15; Paul R. Hodge, '16; Carl Bassett, '10; Chas. E. Thomas, '13; Edward B. Jenkins, '15; J. E. Landen, '17; Wm. J. Campbell, '11; A. A. Holmes, '99; C. K. Turner, '17; W. E. vom Bruch, Bernice G. vom Bruch, '16; R. F. Stokes, '15; Lucy J. Webb, '17; J. D. Graham, '07; Mr. and Mrs. Chas. Jollay, '19; N. A. Melton, '14; C. S. Yawn, '18; Marguerite Park, '19; Roger M. Hickman, '15; J. L. Blankenship, '08; Mildred C. Blankenship, '11; F. C. Helms, '14; Marie Warwick, '20; Louis J. Yelanjian, '20; Harry P. Wootan, '20; Eva A. Wootan, '19; Beulah Doerr, '19; Frances Frederickson, '19; Helen B. Phillippi, '12; J. W. Ham, '96; Wm. C. Grindle, '15; William J. Work, '17; Katherine P. McCallie, Chas. O. Miller, '18; Harry Buckman, '15; Carroll C. Elsey, '15; Mr. and Mrs. H. Evan McKinley, '18; Laura F. Braunschweig, '20; A. A. Haggard, '19; J. P. Carter, '18; L. H. Miller, '16; Frederick Layfield, Jacob Gartenhaus, '19; Chas. C. Smith, '05.

A REUNION IN SHANGHAI

Twelve former students and four recent visitors at the Institute gathered on March 29 in the China Inland Mission at Shanghai. Old songs were sung and personal testimonies given and "all thanked God for a school that stood for the truth." On this occasion an auxiliary of the Alumni Association was formed with Mrs. Woodbridge as president, and Miss Ethel Sindles secretary.

THE BIBLE IN HEREFORD (TEX.) PUBLIC SCHOOLS

Through the efforts of Mr. G. A. F. Parker, a Christian banker, a Bible course was instituted in the public schools of Hereford, Tex. In the grammar schools there are two twenty minute classes a week which every pupil is required to attend; in the high schools, two forty-five minute classes which are elective. A music course is also given. Mr. Parker secured from the Institute in 1917 Misses Julia Tarver and Elizabeth Duff who taught these classes for two years, and were succeeded by Miss Mattie M. Swisher, '19, and Miss Mahala Williamson, '20. The classes are made so interesting that sometimes the children say, "We wish we had Bible study every day." The work is highly commended by parents, Sunday-school teachers, and the superintendent of schools, and the churches of the town are now supporting this work.

PERSONALIA

E. W. Nestor, '21, has become pastor of the Kanawha City Baptist Church, W. Va.

Harry S. Hammann, '17, has accepted a call to the pastorate of the First Baptist Church of Okeene, Okla.

Joseph T. Larsen, '20, writes that he has held revival meetings in Great Falls, Lewistown, Helena, and Missoula, Mont., resulting in salvation and blessing. He requests prayer.

Charles F. Geiger, '00, for almost five years pastor of two Presbyterian churches near Chatfield, Minn., has accepted a unanimous call to the Presbyterian church of Blooming Prairie, Minn.

H. Lee McLendon, '15, pastor of the Calvary Church, Cleveland, O., is preaching two series of sermons during June and July, and the Lord is prospering him in his work.

Edwin O. Colbeck, '09, has been called to the pastorate of the First Baptist Church, Interlaken, N. Y., after serving four years at Morris.



A Reunion in Shanghai

Left to right, back row: Mr. and Mrs. C. G. Gowman, '11; Mr. and Mrs. E. E. Strother, '07; Esther Bushy, '18; Hattie Bailey, '17; Mr. and Mrs. Gilmore and Mr. Macleod. Seated: Ida Craig, '96; Mrs. Charles Judd, '95; Mrs. Woodbridge, '95; Mrs. Macleod. Front row: Rose Lindstrom, '12; Ethel Sindles, '19.

(Continued on page 543.)

Moody Bible Institute Monthly

The Gospel in Print

William Norton

COLPORTERS, NOTE THIS!

A writer in *Harper's Magazine* states that "sixty million people in this country never see a book, and only about four per cent of our population ever get into a bookstore."

A TIMELY OPPORTUNITY

The easing of the country's labor market is releasing tens of thousands of workers for a shorter or longer period. Many of these, if not devoted Christian believers, are at least interested in wholesome reading for the home. Displacement from their usual occupations, whether temporary or not, affords such men and women an excellent opportunity to engage in colportage or "book missionary" work within their own communities—or elsewhere. And the world just now sorely needs Christian literature that is attractive, orthodox, and low-priced.

A RIPE FIELD

A Southern pastor, wideawake to America's spiritual need, and writing about such books as Mr. Moody's *Way to God*, says:

"It is good, and necessary—vitally necessary—to send this literature to heathen countries; but America is also a 'heathen' country, with 60 per cent of her people non-Christian, and a large percentage of those who profess only nominal! Our evangelization must not only begin, but keep on, 'at Jerusalem,' as well as in the foreign fields."

WHY SHOULD WE READ RELIGIOUS BOOKS?

Let us assume that the books are religious in the right sense. Should they be read? If so, by whom?

1. By preachers, if they wish to grow in power and to keep in touch with the life of the age. "Give heed to reading," Paul said to Timothy. And in his old age Paul longed for "the books, especially the parchments" which he had left and that Timothy was to bring.

2. By preachers, if they mean to become mighty in the Scriptures. It is pitiful for the preacher not to have tools for his workshop.

3. By preachers, if they wish to preach sermons that are rich and helpful and not mere strings of anecdotes. The people hunger for the bread of life and feed on it when they can get it.

4. By preachers, that they may be able to tell their churches of good and stimulating books. The pastor should count it a privilege and a duty to guide the religious reading of his people. The preacher should be the best sort of book agent, for it will help his own work.

5. By busy laymen who find sermons dull because they do not know enough

about the Bible to understand them. Laymen read books and magazines concerning their lines of business. The "King's business" is the biggest business of all and calls for intelligence and knowledge.

6. By women, that they may know how to guide the religious life of the child at home. The mother in the home must have heart and head full of the best that books can offer for her child. She must read what the children read to understand the child's life.

7. By the Sunday-school teacher who wishes to know his lesson and how to teach it. He must know also his pupil as well as the lesson.

8. By the children, who should early get a taste for what is best and highest in life. Religious books are not "pokey" and dull and technical. Some are technical and are meant for specialists, but most of them are not. The taste for good books can be cultivated in children.

9. By all who are unwilling to neglect the highest part of their natures, the religious side. We grow by what we eat. If we starve the soul it will shrivel up.

10. By all who claim to be really intelligent. We can afford to pass by the trashy, ephemeral novel. We cannot afford to pass by what satisfies the highest cravings of man.—A. T. Robertson, in *Watchman-Examiner*.

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels, Pocket Treasury, etc., have been sent out on account of the several book funds named, from June 1 to 30, 1921, inclusive.

Prison Book Fund: California, 450 books, 275 Pocket Treasury, 100 Gospels, 50 Testaments. South Carolina, 220 books, 170 Pocket Treasury, 50 Testaments. Illinois, 650 books, 25 Pocket Treasury, 1,450 Gospels, 200 Testaments. Florida, 165 books, 165 Pocket Treasury. Colorado, 305 books, 25 Gospels. Ohio, 65 books, 15 Pocket Treasury, 50 Gospels. Pennsylvania, 106 books, 25 Gospels. New Jersey, 275 books, 200 Gospels, 25 Testaments. Delaware, 10 books, 10 Testaments. Arizona, 70 books. Massachusetts, 250 books. 200 Pocket Treasury, 50 Testaments. New York, 104 books, 67 Pocket Treasury, 30 Gospels, 2 Testaments. Arkansas, 15 books, 15 Pocket Treasury. Washington, 40 books, 25 Pocket Treasury. Connecticut, 75 books, 75 Pocket Treasury, 5 Gospels. Canada, 100 books, 100 Pocket Treasury. Georgia, 75 books, 25 Pocket Treasury, 50 Gospels. Montana, 400 books, 350 Testaments. Oklahoma, 30 books,

30 Pocket Treasury. New-Mexico, 10 books, 10 Testaments. Texas, 40 books, 40 Pocket Treasury, 40 Testaments. Indiana, 30 books. Michigan, 400 books, 200 Pocket Treasury, 200 Testaments. Iowa, 15 books, 15 Gospels.

Africa Book Fund: 25 books. (Johannesburg.) **Mountain Book Fund:** Tennessee, 165 books. 45 Pocket Treasury, 65 Gospels, 5 Testaments. Kentucky, 15 books, 15 Pocket Treasury, 15 Gospels, 15 tracts.

Hospital Book Fund: Colorado, 200 books. Pennsylvania, 12 books, 15 Pocket Treasury, 15 Gospels.

Pioneer Book Fund: Idaho, 2 books. Arizona, 20 books, 20 Testaments. Colorado, 5 books, 5 Gospels. Missouri, 25 books, 25 Gospels.

Army and Navy Book Fund: Arkansas, 50 books. 50 Pocket Treasury. Illinois, 25 Testaments.

Lumber Camp Book Fund: New York, 100 books, 500 Pocket Treasury.

Seamen's Book Fund: New York, 50 books, 50 Pocket Treasury.

Spanish "Way to God" Book Fund: Porto Rico, 110 books. Central America, 704 books. Cuba, 195 books. Philippine Islands, 15 books. Mexico, 205 books. South America, 1,140 books.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from June 1 to 30, 1921, inclusive:

Alaska Book Fund: 1 Contribution, \$10.00; **Fire Station Book Fund:** 1 Contribution, \$5.00; **Hospital Book Fund:** 5 Contributions, \$23.90; **India Book Fund:** 3 Contributions, \$21.25; **Lumber Camp Book Fund:** 5 Contributions, \$19.00; **Mountain Book Fund:** 4 Contributions, \$7.40; **Pioneer Book Fund:** 4 Contributions, \$50.40; **Prison Book Fund:** 32 Contributions, \$165.22; **Seamen's Book Fund:** 1 Contribution, \$5.00; **Spanish "Way to God" Book Fund:** 117 Contributions, \$524.75; **Free Tract Fund:** 5 Contributions, \$3.05.

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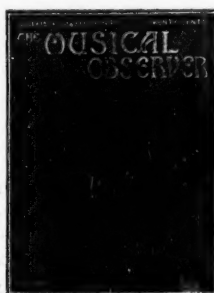
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MOODY BIBLE INSTITUTE

(Continued from page 540.)

John Duncan, '09, pastor of the Congregational church at Coalwood, Mont., has preaching appointments at eight widely scattered points, and until last summer was the only Protestant pastor in the county. Before being presented with a Ford, he walked to his appointments, doing visitation work and distributing tracts along the way.

Grant Chambers, '05, pastor of the First Baptist Church, Oneida, N. Y., started a Storehouse Tithing League, numbering in April 116 members, which has put a new spirit into the church. Total offerings for the first quarter of 1921, despite business depression, amounted to \$2,205 more than during the first quarter of 1920.

The Dean has received a beautiful letter from Mr. and Mrs. P. N. Hiebert, '18, now in Inman, Kan. The former is teaching in the Academy and Bible school of the Krummer Mennonite Church and also conducts evangelistic meetings occasionally. They speak of the MONTHLY as being "always a great visitor in our home."

George R. Bernhard, '08, preached his third anniversary sermon as pastor of the Nunda (N. Y.) Presbyterian Church June 5. One of his elders reports that he has faithfully preached the whole gospel, fifty-eight have united with the church during his pastorate, and each annual meeting has shown a surplus for current expenses.

Gertrude Bowyer, '10, has written a little pamphlet entitled, "Missionary Experience in German East Africa During the Recent War," which tells how

marvelously God cared for her and two other missionaries while completely blockaded from communication with the outside world. She says, "We were shut right up in a box, as it were, with no one to look to but God, yet our souls were wonderfully enriched."

Gerhardt Jacobson, '16, and Mrs. Jacobson, '11 (nee Alma Amstutz), write from Tatum, Anhwei, China, that three days meetings at one of their outstations resulted in twenty-four decisions. They have started a girls school, and would be glad to have Sunday-school picture cards sent to them, to help attract the children. They request prayer that they may be enabled to open several cities to the gospel and that God will call out native Christians to carry on the work.



L. M. Aldridge

L. M. Aldridge, '14, resigned the assistant pastorate of the First Presbyterian Church, Ft. Worth, Tex., about a year ago to become feature editor of the All Church Press, which publishes the Ft. Worth Tribune, the Dallas World and other weeklies in the southwest devoted to the interest of the churches.

BORN

To Edward R., '18, and Mrs. Pfeil, '18, a son, Wallace Robert, June 5, at Naperville, Ill.

To Harold M., '16, and Mrs. Harper, '17, a son, Harold Milton, Jr., June 28.

MARRIED

Joseph S. Otteson, '18, and Esther Marie Seeland, March 8, at Navapur, W. Khandesh, India.

Howard M. Green, '16, and Adele Baumfalk, June 6, at Jersey City, N. J.

Herbert R. Peaslee, '18, and Marion Steinbach, March 2, at Comayagua, Tegucigalpa, Honduras, C. A. At home in Choluteca.

DIED

Neil McKechnie, '99, at Grand Forks, N. Dak., May 7. Mr. McKechnie had been pastor at Gilby and Johnstown, N. Dak., for 17 years.

Bertha J. Peterson, '19, in Africa.

Phoebe Waldemer, '21, June 9, at Chicago.

Esther Ellen Hopper, Evening Class student, June 8.

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